

HOPE INCREASES IN PSYCHIATRIC PATIENTS' SPIRITUALITY GROUP
INCORPORATING HOSPITALITY, TRUST, GOD-CENTERED
TEACHING, AND PRAYER IN BEHAVIORAL MEDICINE

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ABSTRACT

HOPE INCREASES IN PSYCHIATRIC PATIENTS' SPIRITUALITY GROUP INCORPORATING HOSPITALITY, TRUST, GOD-CENTERED TEACHING, AND PRAYER IN BEHAVIORAL MEDICINE

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In the context of an acute care behavioral health unit ('BHU') patients often carry severe emotional pain, hopelessness, emptiness, and isolation. BHUs typically offer a 'spirituality group' allowing discussion about God, but without affirmatively centering God for emotional healing. The project's hypothesis is that in a BHU spirituality group using a God-centered ministry model incorporating hospitality, covenant/trust group of safety for reciprocal sharing, God-centered teaching, and prayer, patients can experience emotional healing as measured by chaplains' written impressions as well as a before and after survey concerning hopefulness, relationship with God, and altruistic desire to help others.

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The author wishes to thank the Institutional Review Board and Judi Godsey, PhD, RN of The Christ Hospital (TCH) in Cincinnati, Ohio as well as the chaplains of TCH: Rev. Dr. R. Douglas Mitchell, Rev. Duane Campbell and Rev. Yvonne Valeris, PhD for their teaching, participation in implementing the project and especially for their encouragement of the author and the hundreds of patients who have been treated with skill and compassion on the Behavioral Health Unit of TCH. Thanks also to Robert Kallmeyer, PhD of TCH for assistance with the quantitative research analysis.

DEDICATION

This study is dedicated to my husband Rick Vieira, my most steady and best friend; to my mother Kay who served the needs of so many as an RN at The Christ Hospital; to my beloved children Andrew, Jason, Michael and April; to both my churches Ft. Jefferson UMC and Felicity UMC, who made time for their pastor's chaplaincy work; and to my teachers Dr. Andrew Sung Park and Dr. Emma Justes, whose encouragement and wisdom made possible the understanding and empathy which inspired the ministry model based in hospitality, reciprocal sharing, God-centered teaching and prayer, for emotional healing of crippling Han—the pain too deep for words.

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Love recognizes no barriers. It jumps hurdles, leaps fences, penetrates walls to arrive at its destination full of hope.

— Maya Angelou

INTRODUCTION

Many inpatient acute care psychiatric behavioral health units (BHUs), in seeking emotional healing for patients, do not teach 'spirituality group' in a *God-centered* way. Such groups typically adopt an open teaching format that places decisions on God-talk exclusively with patients in severe emotional crisis.

This project has produced for chaplains teaching spirituality group on inpatient acute care psychiatric behavioral health units a *God-centered* ministry model clearly presenting God as an engaged and present Healer for emotional healing and hopefulness for a good life. The ministry model includes hospitality, covenant group (of trust and safety), reciprocal sharing between patients and the teaching chaplain, God-centered teaching and prayer. Altruism or helping behavior in patients is evident particularly in empathetic non-confrontational and non-judgmental listening to each other as members in covenant group encounter God as a very present Healer.

Behavioral medicine (psychiatric) patients in acute behavioral health care are offered many group classes in order to provide coping skills for successful life after being released from the hospital. Typically a spirituality group taught by hospital chaplains is offered to such patients as a part of the coping and healing process to prepare patients for life outside the hospital. Chaplains typically discuss God only responsively when a patient introduces God into the discussion. Since the chaplains are typically God-centered persons and ministers, the lack of affirmatively centering God may be an artifact of a

traditional medical practice to separate God out of healing. This lack of the affirmative naming and centering of God by the chaplain means that the group leader does not affirmatively teach that God is a caring and very present Healer. When God is not centered, patients do not benefit from a facilitated way to relationship with God before they go home.

The hope on BHUs is that patients can be reintegrated successfully into society without the need for long-term psychiatric hospitalization. The usual stay on an acute care facility can be as short as a few days. It is therefore imperative that teaching chaplains be resourced to maximize emotional healing and readiness for everyday life outside the hospital during the limited time available in spirituality group.

This ministry model could be considered and adapted for many group teaching settings for those in emotional pain, e.g. prisoners, teenagers at risk, or persons in emotional crisis relating to life difficulties. The model as adapted in this project provides an easily replicable teaching method specifically tailored for hospital chaplains that fits well in the context of teaching a God-centered acute care inpatient spirituality group.

In the proposed model a chaplain works with God in creating a culture of hospitality and welcome. A personal invitation to join the group (attendance is voluntary) is very important, especially for psychiatric patients who are in a fragile emotional state and have been admitted to acute care. The model calls for a warm personal invitation to attend spirituality group, as opposed to a general announcement that group is starting. Hospitality also includes name sharing and invitation to take a seat around the table.

Secondly, the model calls for covenant or trust group in which patients agree that shared stories are not repeated outside group and patients are assured that they will be

heard and not ridiculed or judged in any way. The model requires that patients assent to this confidentiality and non-judgmentalness in order to participate in the group. The model also requires that the chaplain participate in reciprocal sharing with the group.

Next, the model calls for God-centered teaching. The chaplain as leader uses any word theme and/or picture illustrations they prefer that center God as the interested, engaged Healer who leads patients into emotional healing of personal renewal and empowerment for altruism. Such altruistic behavior is often seen as helping others in the group in ways such as empathetic non-judgmental listening.

Finally, the model utilizes group prayer. The chaplain asks for a volunteer to pray for group concerns at the close of class and teaches how to pray if the volunteer is uncertain or asks for help. Through the hospitality and covenant group of the God-centered ministry model patients develop trust and participate in reciprocal sharing with the chaplain and the group. In the model patients experience initial emotional healing and empowerment to help others altruistically. The qualitative data indicates improvement among patients in 'closeness to God,' 'altruism,' and 'hopefulness.' The quantitative data analysis demonstrates a statistically significant increase in 'hopefulness,' a measurement of self-esteem and hope for a good life in the patients taught under the model, as opposed to patients taught under a control (grief recovery) teaching which does follow the model as discussed above, and particularly does not center God or include closing prayer.

Interestingly, both the control and model teaching (all taught by God-centered chaplains) showed improvement in all measured areas, though the model results exceeded the control results, and the quantitative statistically significant increase was in 'hopefulness.'

Chapter 1, Ministry Focus, explores the needs of psychiatric patients in relation to my own spiritual history, my spiritual development of empathy, and my spiritual gifts suited and developed for use in a practical replicable ministry model for emotional healing in a context of an acute care psychiatric ward.

Chapter 2, Biblical Foundations, considers God's loving engagement with people in emotional pain and separation, illustrated in the introduction and thanksgiving hymn of Psalm 40:1-4 and the Parable of the Great Banquet of Luke 14:12-24. The psalmist in the 'pit' nevertheless trusts that God is near and that God will deliver him once again. The psalmist praises God even while in the pit because of his faith in God's continuing abiding and dependable love.

In Luke's banquet the great inclusive welcome of God for every person in any circumstance is clear. God seeks out persons in every place and time of isolation and despair, commanding us to feed as well as shepherd persons in deep pain. This follows the instructions of Christ to Peter for visceral feeding as well as teaching/shepherding.

Chapter 3, Historical Foundations, demonstrates that God's welcome and dependable healing can be followed in any age and time, as exemplified by the hospitable welcome and feeding, visceral and spiritual, practiced by Basil and Dorothy Day. Basil and Day beautifully exemplify joyful obedience to Jesus' instruction to and calling for Peter to feed as well as shepherd the beloved, which includes all people.

Chapter 4, Theological Foundations, explores several theologies of liberation from the viewpoints of persons in pain and oppression¹ originating through diverse geographical, colonial, and political circumstances. Park, Gutierrez, Tinker, Ellis, and

¹ In addition to political oppression, oppression occurs through personal victimization in family life or by persons in positions of trust. Such oppression can occur as physical and/or emotional and/or sexual abuse.

Ateek present compelling and interesting interpretations of pain wrought through greed and selfishness, presenting hope through God's healing justice.

Chapter 5, Theoretical Foundations, surveys dehumanization resulting in self-serving cruelty as considered through a lens of sociobiology. In examining how apparently normal people get to a place in which they can operate in shocking cruelty we can begin to strengthen our own resolve never to fall prey to any dehumanization scheme and to teach/shepherd others to guard themselves against this perversion of human behavior. In this way there is hope for practiced reduction and eventual decimation of cruelty that fills the minds and hearts of so many, including the ones who present to chaplains on the psychiatric ward as having lost all hope for a good life.

Chapter 6, Project Analysis, presents the located literature of the psychiatric ward/'behavioral health unit' spirituality group context, allowing for talk about God, but not affirmatively centering God for emotional healing. The ministry model, based in hospitality taught by Justes, covenant group of trust and safety, reciprocal sharing in a patient/chaplain fellowship, and prayer demonstrated in quantitative analysis a statistically significant increase in hopefulness among psychiatric acute care patients. Additionally, qualitative analysis of chaplains' experiences in the study of the ministry model supported a closer relationship with God and an increase in altruistic/helpfulness behavior among patients in acute psychiatric care.

CHAPTER ONE

MINISTRY FOCUS

In hospital chaplaincy on the Behavioral Health Unit ("BHU"), otherwise known as the psychiatric ward of The Christ Hospital in Cincinnati ("TCH") I discerned a great need among the patients (who are adults of various ages) for restoration of self. Patients' self-image, self-knowledge, and self-trust are often almost entirely absent. These patients typically exist along an emotional spectrum ranging from great sadness to hopelessness, utter emptiness, and despair. Apathy, threatened or actual self-harming, and/or violent behaviors in patients lead to their admission to the BHU because they may present a danger to themselves or others. Chaplains work as a part of a team with doctors, nurses, social workers, and counselors in order to alleviate the issues that led to admission and treat patients' mental health problems. The team also works together in providing referrals for safe and stable housing and job assistance before returning these patients to society.

Context

The Christ Hospital was founded in 1889 with the express vision of helping all local people in need. Sick persons from outside the official boundaries of Cincinnati were being turned away from city hospitals. Today patients from all over Greater Cincinnati are treated at TCH, a full-service medical, surgical, diagnostic and therapeutic hospital

network. The BCU at TCH receives adults in acute mental health crisis, many of whom have lost all interest in living and have contemplated and/or attempted suicide. The chaplains teaching 'spirituality group' as a part of the BHU team at TCH minister to and work with patients in emotional health crisis in an interactive supportive classroom atmosphere. Chaplains facilitate the strengthening of relationships between these patients and God for personal growth and sustenance in successful and fulfilling life in the community.

Patients typically arrive or 'present' in spirituality group having no healthy sense of self, unable to love and grow in relationship with God, and incapable of showing love to neighbor. Their emotional pain has created a huge void of separation from anyone or anything because they lack a personal identity from which to connect to others. Often this acute pain results directly from childhood abuse carried around inside for years in a helpless way. Many times this abuse has never been acknowledged or worked through. Guilt, remorse, and retained anger may manifest openly in these patients during class. Patients' emotional pain takes many forms and guises. The hurt is often so great that changing anything at all, including contemplation of removal of their disabling pain seems impossible. Patients often walk into 'spirituality group' in a void of connection with anything. Full of fear, loneliness and utter emptiness, patients often do not see themselves as innately valuable, or of value to God or to any other person. As a result patients often see life as having no value. God is absent or seems so distant as to be inaccessible. Patients fear that connecting with another person may bring further pain.

Some patients present with a blank 'flat' countenance, unable to experience or show emotions or to verbalize any feelings at all. Their anger and loneliness have been

pushed down into hopelessness and despair. Many patients see no way out, no way through. Their descent into emotional illness necessitating hospitalization on the BHU takes many forms. Many patients have turned to substance abuse in an attempt to self-medicate and are unable to keep commitments and responsibilities of adult life. They slide into joblessness and homelessness. Often they cannot function in family relationships, experience marital/relationship breakdown, and become unable to parent their children. Patients may become subject to custody disputes or placement of their children into other homes by the state. This often leads to 'brokenheartedness,' guilt and self-contempt. Emptiness and disconnectedness from everything and everyone is the typical state of being that teaching chaplains encounter in patients walking into spirituality class on the psychiatric ward.

I noticed the practice of a loud announcement in the common lobby that spirituality group was about to begin. While this provides notification to all, perhaps personalizing this invitation in a more hospitable way would make patients more likely to attend the spirituality group. If we value a person and wish for them to attend a gathering in our home it is more common to craft and implement a personal invitation and deliver it personally to those we hope to welcome as guests. So perhaps a personal invitation to spirituality group along with an assurance that it would be enjoyable would bring a feeling of value and safety to the patient invitee. Perhaps if patients can feel genuinely welcomed to group they will begin to feel valuable. They can start to walk on a path of looking forward in a hopeful way to life in the larger community after release from the hospital.

In addition to medical concerns and crisis resolution the staff on the BHU works with patients in resolving their social, economic, and emotional needs for safe, responsible and healthy life in the community. As a part of this crisis resolution there is a great need for spiritual healing among these patients. Promoting emotional healing and growth makes possible responsible stable life out in the world once patients are released. A large number of patients recognize that they are simply not capable of caring for themselves or anyone else though they deeply desire healthy connections. Patients often express to chaplains on the BHU a hope and dream to be better parents to their children.

Ministry Journey

My instructor in Spiritual Formation class in seminary was a United Methodist deacon who later transitioned to elder. She advised that she discerned very strong empathy in me and recommended a clinical pastoral education ("CPE") class. I decided to attend CPE class at The Christ Hospital in Cincinnati where I was born and where my mother had worked as Head Nurse. I had been a partner since 1995 in a well-respected Manhattan law firm with much responsibility and a large law practice. Used to taking responsibility and being the leader at work, it was very difficult to become a student again and to be a follower at the hospital. The fact was that leading in the hospital environment was not possible at this time due to my complete lack of experience. Soon CPE class made it clear that a chaplain's job is not to 'fix' the problems of the patients, as it had been my job to fix the problems of law clients. This was one of the most difficult times in my life. I felt as if I had lost all of my skills to help people. This was very emotionally disconcerting and painful.

My mother died unexpectedly on my first day of CPE. Alone among strangers, my brother called to let me know that Mother had died. It was a terrible time. I asked my class and instructor for patience, and was able to find strength in strong relationship with God during this sad and lonely time. A nurse at the hospital saw me after learning of my mother's death and came alongside as a chaplain. She sat very close to me and said, "Someone you love has just died." In that moment I came to understand how just sitting with a sad person greatly helps them just by being listening company. This nurse just asked about Mother and then listened without saying a word.

It was a relief and very healing to tell her that Mother had been a young nurse when I was born here at the hospital. She had worked hard to become a Head Nurse, earning her bachelors and masters degrees along the way. This nurse at first didn't say anything at all. She just really looked and "saw" me and listened to me as a stranger who was very sad. She finally said, "Tell me more about Mom." This became the beginning of a healthy grief process due to the empathetic kindness and listening skills of this nurse.

The experience provided a picture moment to think of, believe in, and emulate. Soon I was becoming a good chaplain, struggling to overcome learned behavior as a "problem-solving" lawyer responsible for fixing the client's issue as quickly as possible. In this I was learning that a good chaplain is a person who can be trusted by a person in pain for walking with them in non-judgmental love as they make their own way through the problem, whatever it is, towards resolution and peace.

In my childhood, especially after the birth of my younger brother when I was about five, I felt a need to be *really seen and really heard* by my parents. It seemed that my ideas and thinking were not really taken seriously, especially by my Father, whom I

have always greatly loved. Feeling a bit starved for collegiality I followed my Dad into law. I became quite successful in the practice of law, but wondered whether Dad viewed me as a serious colleague in the way he saw my brother who also became a lawyer. This need to be seen and heard and taken seriously by Dad was like an unhealed wound.

Resolution began only in answering God's call to ministry, giving up the law, and completely dedicating my life to Jesus. As our Great Healing God, Jesus works small miracles of personal restoration through the Holy Spirit every day in our world.

Amazingly, I began to feel like a working partner with God on the BHU. Though painful, this experience of the 'lonely place' of needing to be seen, heard, and understood has been of great use in chaplaincy work on the psychiatric ward.

Using trust in God and continued self-discipline in learning was making possible vulnerability, ability to trust new teachers, and ability to allow them to lead. This was a beginning of growing into a good chaplain. Teaching spirituality group for psychiatric patients worked learning more and more to trust that God yearns to heal persons in deep emotional pain. Receiving the baptism of the Holy Spirit on the BHU enabled me to learn to trust the Holy Spirit to show up and to heal brokenhearted patients every single time. I too was one of the brokenhearted ones. The personal loss of my mother as well as an earlier loss with my husband of our baby son put me in touch with the depth of sadness of persons on the BHU. That kind nurse who was such a sensitive and attentive chaplain after Mother died helped along my listening work for patients who had lost loved ones. In her sitting close by and making it easy for me to tell stories about Mother the healing process began.

Soon after, CPE taught me too that storytelling is one of the most important techniques for initiating a healthy grief recovery process. Many of the BHU patients have recently lost one or more loved ones. Many times these losses are what pushes them over the line of not being able to cope in the world. These patients are overwhelmed by pain. In their great loneliness they also typically present to hospital staff and chaplains as persons who are out of touch with God. Patients who have lost a sense of valuable 'self' are unable to be relational in any vital or healing way to any neighbor.

Many patients have tried to commit suicide the day they are admitted to the BHU. Though suicidal ideation is outside my own experience, experience with grief and encountering an empathetic nurse who took the time to come alongside as a chaplain provided a touchstone for my own relational chaplaincy. Though never been molested or raped by a family member or other trusted person as so many patients have been, I understand perceived helplessness. Pain in feeling overlooked by my beloved father and brother provided a touchstone for empathy in hearing patients tell their more harmful and truly tragic stories of abuse, anger, and loneliness.

I understand grief and emotional pain, but before working as a chaplain I had never met anyone who had attempted suicide or was a down-and-out drug addict or alcoholic. To my knowledge, I had never met anyone on public assistance, an un-medicated schizophrenic, or anyone who had their children taken by the state. I knew no one homeless, really hungry, or having open wounds on their body from disease or self-mutilation. Before CPE class and work on the BHU, 'those kinds of people' were the 'others.' I didn't hold them in contempt, but I felt I just had nothing in common with them. In my mind, they simply inhabited a different world than my own.

On one occasion in my teaching a patient arrived at spirituality group disoriented, disheveled, apparently mute, and with a completely blank countenance. After just a few minutes working together in class God came very near. This Patient suddenly exclaimed, "Chaplain, I feel like I am a part of a family for the first time!" I was absolutely stunned. I looked at her closely and tried to 'really see.' She had trust and peace written all over her face. I knew that I myself had not brought this about. Our Great God had begun working healing into this young woman who had been raped over and over again by her father all during her growing up years. In loving this teenage girl as a fellow daughter of God, not as an 'other' in any way, inner healing was beginning to happen for her and also for me.

Convergence of Context, Ministry Journey, and Identified Gifts for Ministry

As a very young five-year-old girl I had my first experience with our Great God who sees everything. I fell into a lake and believed I was going to die. God spoke instruction to me, "Relax your body. Do not breathe. I Am with you. I love you!" I listened and obeyed this Great One I did not yet know. Soon after this I began to feel strong empathy for other people. During my first grade year I noticed the unhappiness of my little neighbor who was a classmate. I knew clearly from 'listening and seeing' that this young girl's family did not seem to like her. They picked on her and excluded her from family life. I never saw her cry, but I discerned in her years and years of deep sorrow born in this exclusion and isolation. The sadness got so bad that she could not learn to read. She was embarrassed in class at school and I saw her sadness deepen more and more. One day I realized in a moment that I could teach her to read! I invited her to sit with me at lunch and we laughed our way through the exercises. I pretended that I was

the teacher and it was fun. I told her, "We can have lunch together every day until reading is easy for you!" It seemed like a miracle to me when she learned to read in just a few days. I never told anyone that I had helped her. I saw her confidence grow daily. Her life changed at school and even with her family because she had achieved the reading skill. Though no one ever praised me because nobody knew, but I felt an amazing warm love fill me up with peace inside. I didn't know that it was God, but I know now. This is the same feeling I have every teaching day on the psychiatric ward when someone realizes in class that they are cared for, have value, and are capable of fine things.

As a lawyer I worked with and represented counsel from countries around the world. In discussing family life with these multi-national persons of many ethnic groups I discerned no difference among their hopes and dreams and what really matters to me. We all want to love and to be loved. We want to be appreciated, to live in safety, to attain goals and dreams, and use our gifts. If we are spouses/partners and/or parents, we want to be good spouses/partners and/or parents. Experiences in chaplaincy reinforced and truly taught me something I gained from secular life: there is no "other." With few exceptions and regardless of their schooling, work, ethnic or social background people want to live relationally. I have gained the sure knowledge from chaplaincy work that every person is vulnerable and may be carrying pain we cannot see. Everyone needs encouragement from someone they can trust.

In the D. Min. first semester classes we learned to identify our spiritual gifts, personal style, and ministry passions.² Analysis of all of these confirmed for me the 'at home' feeling, 'rightness,' and effectiveness of ministry for me in a Bible-based,

² Bruce Bugbee and Don Cousins, *A Ministry Resource Network: A Participant's Guide* (Grand Rapids, MI: Zondervan, 1994, 2005), 26, 111, 129.

structured, people-oriented ministry with the Holy Spirit. In my early ministry I worked passionately to restore psychiatric patients in emotional pain back into spiritual health in 1) knowledge of value and ability of self and 2) relationship with God and neighbor.

A Ministry Resource Network affirmed my spiritual gift for encouragement and identified gifts of mercy, faith, teaching, shepherding, evangelism, and leadership. The spiritual gift of encouragement means "to come along side of...the divine enablement to present truth so as to strengthen, comfort, or urge to action those who are discouraged or wavering in their faith..."³ This gift is crucial for renewal ministry for psychiatric patients who are almost always lost in self and out of healthy relationship with God and neighbor.

The first step in a renewal encouragement ministry is hospitality and humility on the part of the chaplain. The chaplain must communicate in a hospitable way acceptance in love, safety in confidentiality, and centering with God on the patient in pain. The chaplain is not a 'fixer,' but encourages the patient to trust and become vulnerable. This opens the way for healing in the Holy Spirit. The encouragement gift here speaks of the humility of the chaplain in the present attentive listening I had learned from my teacher Emma Justes: "I am acting in service to you as I welcome your speaking, and receive your words, and attend to the discovery of your answers."⁴

In this atmosphere of loving engagement the chaplain works with and in God to apply biblical truth to the situation. In this fellowship or *koinonia* patients become motivated for growth into healthy self-understanding and relationship with God and neighbor. In emphasizing God's promises Jeremiah 29:11 is an inspiring and spot-on

³ Bugbee and Cousins, *A Ministry Resource Network*, 78.

⁴ Emma J. Justes, *Hearing Beyond the Words: How to Become a Listening Pastor* (Nashville, TN: Abingdon Press, 2006), 39.

teaching in encouragement ministry: "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future."⁵ Patients hearing this may joyfully realize for the first time that God really sees, hears, and cares about them. Patients realize in fellowship community that there is hope for their future in a relationship with God. Initially restored and renewed into free agency in God's company, patients find the means to bravely reach out relationally to another person.

The spiritual gifts of faith and evangelism are crucial for teaching ministry to patients in emotional pain. A chaplain who feels called to this ministry must be anointed by the grace of God and must realize and declare this call, speaking it into being. Here we follow the ministry of Jesus as he reads from the Book of Isaiah: "The Spirit of the Sovereign Lord is upon me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, and to proclaim freedom for the captives and release from darkness for the prisoners" (Isa 61:1).

The gift of faith working in an evangelical way is to believe the promises of God and to communicate the message of Christ with clarity and conviction. It is to challenge unbelievers to become faithful believers in the power of life in Christ.⁶ It is to advance the cause of Christ going forward to minister to the poor ones, the sad ones, to oppressed and disenfranchised persons who may be homeless and ill as well. These are the people to whom Christ was especially drawn in His earthly ministry. These are the people who find themselves in the locked psychiatric ward. In the BHU spirituality group our caring God pours out restoring grace and yearns to be in relationship with these much loved children.

⁵ Biblical citations within this document are from the New International Version unless otherwise noted.

⁶ Bugbee and Cousins, *A Ministry Resource Network*, 79-80.

I was very surprised to hear from my CPE instructor and from the chaplains at TCH that I was anointed for this ministry! It does feel like a ministry home to me as the Holy Spirit shows up to work 'in the kingdom' with brokenhearted patients and with me in this group. The great joy is not only working and witnessing an initial renewal of these persons but in being filled myself with the Spirit every single time!

The spiritual gift of mercy is the divine enablement to cheerfully extend love and dignity in practical helping of suffering, lonely and forgotten people in need. It means working in active compassion in restoring persons out of emptiness and/or oppression into wholeness.⁷ Before my hospital ministry journey began, I had never encountered people who were suicidal, so sad and lonely that all interest in living was gone. I had never met a homeless person, a person with open sores or wounds from self-cutting and mutilation. I had never met anyone who would hold up her arm, exposing a huge gash, telling me, "Chaplain, this is how I feel right now!" I am never alone with these patients filled with misery. Our Great Healer is with me. "Where two or more are gathered in my name, I am there" (Matt 18:20, NRSV). Furthermore, "I can do everything God asks of me with the help of Christ who gives me strength and power" (Phil 4:13, TLB).

I am not the rescuer, God is. Though this work is Spirit-filling for the patients and the chaplain it requires work. Patients hearing good news in our group hear also that they need to put forward their best efforts in the restoring self for resumption of the place God has planned for them in our world. It is a merciful boost into responsible relationship in the world for many patients who believe themselves to be incapable of anything at all. They do not work alone. God works with people in renewal for good life, and can be trusted: "Cast all your anxiety on (God) because (God) cares for you" (1 Pet 5:7). In this

⁷ Bugbee and Cousins, *A Ministry Resource Network*, 89.

way anxious patients on the psychiatric ward begin to know a merciful God and hear the good news of mercy from 'God's representative,' the chaplain who listens to them and cares for them. For many this is enough to kindle a desire for restoration and a beginning of faithfulness.

The spiritual gift of teaching is "the divine enablement to understand, clearly explain, and apply the Word of God, causing greater Christlikeness in the lives of listeners."⁸ According to Bugbee and Cousins, a good teacher is "disciplined, perceptive, teachable, authoritative, practical, analytical, and articulate."⁹ Interestingly, these are skills necessary to being a good lawyer. My law practice benefitted from these very skills. Striking for me was the statement that a teacher must be teachable. I have found this to be so true in teaching psychiatric patients. I depend upon the patients to communicate with me and to fill me in on their needs, hopes, and dreams. In order to teach them I need to listen and hear what has injured them, what has broken their hearts.

In discerning my spiritual gift of teaching in hospital work I thought about my lack of relationship with my younger brother as a young person. In our growing up years he refused to let me teach him anything. Now he is a lawyer and a Hebrew Bible scholar, and we learn from each other. Sadly his lack of interest in my childhood 'wisdom' and a general lack of family praise and esteem for teachers discouraged me in choosing to teach as a career. Sometimes things happen long after we plan and according to God's plan. In any event, the very first time I attended Spirituality Class I was electrified with possibility. I knew that I had found an important place of teaching ministry for me.

⁸ Bugbee and Cousins, *A Ministry Resource Network*, 93.

⁹ Bugbee and Cousins, *A Ministry Resource Network*, 93.

After hearing all the hurt and pain inflicted on these patients out in the world I wondered if sharing of some of my own pain with them in a limited appropriate way would be beneficial. This reciprocity in sharing is also taught by Justes and is deeply central in her book *Hearing Beyond the Words: How to Become a Listening Pastor*. Along with thoughtful availability and humility, reciprocity forms a part of real listening and real hearing that works emotional healing in the brokenhearted ones.

There is no 'one fits all' way of learning. A good teaching chaplain needs to observe and listen and hear, adjusting the lesson to the needs and capabilities of the pupils. This 'attention to detail' as a necessary teaching skill is important in conveying a lesson to a very diverse group of patients in thirty or forty minutes.¹⁰ Recently I had a class with three very different patients. One was a very depressed young man who was stuck in a cycle of job loss and homelessness. The second was a deaf man with his interpreter. The third was a psychotic woman who kept insisting she had been married by the Pope, was waiting to be launched into earth orbit, and that someone was trying to kill her in her room. By the grace of God I kept the class moving. I was able to touch the shoulder of the psychotic woman and quiet her whenever she broke in saying "I see you, I hear you, and we will spend time discussing these things after group."

None of these challenges stopped the healing ministry of our Great Comforter that day. I felt completely secure in my teaching and the room was filled with love. I adapted the teaching to the class rather than trying to force the class into a set format, and God moved all three patients forward in very different ways. The homeless man was full of confidence and inspired to look for work he enjoyed, as a cook. The suicidal deaf man named as his primary dream in life to be a better father and to discern God's will for his

¹⁰ Bugbee and Cousins, *A Ministry Resource Network*, 93.

new family. God calmed the disturbed woman's mind. The deaf patient was able to speak well. He prayed movingly at the end of class that day. I am ashamed now that I was so surprised. So many of the patients on the BHU are highly perceptive very loving people who are skilled in ministry. They need only encouragement and redirection to God through healthy fellowship.

I decided that since prayer brings awareness of and connectedness to God I would incorporate closing prayer into spirituality group. Since some persons may not know how to pray, I decided that I would volunteer to teach patients how to pray if they asked me to. One day in group there was a very articulate intelligent young man who had asked questions and written notes for forty-five minutes. I knew he had grown closer to God and asked him to pray if he would like to. He hung his head and told me he did not know how to pray. I was surprised, but realize now that sometimes the most interested patients have never been to church. I saw his embarrassment and said, "Isn't this a great opportunity right now to learn how to pray!" They rewarded me with a table full of smiles! I told them that Jesus taught us to pray using the 'Lord's Prayer.' We went through it line by line discussing the timelessness of this beautiful prayer for all people. I can never remember a time when the Holy Spirit was more present than during that 'how to pray' lesson. The room was filled with love to bursting! Teaching patients like these also results in a Holy Spirit filling for the chaplain by that great fulfilling peace of Christ who is the real Teacher of spirituality group.

The spiritual gift of shepherding requires establishing trust, taking responsibility for nurturing persons, providing guidance and oversight to a group of God's people, and leading and protecting people under one's care. Though generally for a short period of

time, all of these apply to my hospital teaching context. Typically patients are discharged after a few days on the BHU and I never see them again. Sometimes they do stay for several weeks or months. In those instances chaplains take on more of a traditional shepherding role. One important lesson to teach in spirituality group is that of our accompanying God. We will go through dark times but we are never alone. Patients love the knowledge of a God who is with them in fearful and painful times along with the joyful times: "The Lord is my shepherd; I shall not want. He maketh me lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul...Yea, though I walk through the valley of the shadow of death, I fear no evil: for thou art with me" (Psalm 23:1-4a, KJV).

I always strive for understanding of the patients in teaching chaplaincy: "Let your gentleness be evident to all, the Lord is near" (Phil 4:5). I tell the patients to look for a loving healing pastor and congregation when they are looking for a church home. I often lift up my feet and remind them to vote with your feet in selecting a church. I tell them, "You need to leave a church and find another one if you are not in renewal of self and renewal of relationship with God." I encourage patients to think about whether they feel safe, in a place of trust, and know that they are growing in the Lord in their church home. I tell patients that we can often sense whether we are on God's intended path for us or not. This teaching helps patients to guide their own steps and to hear God even after they have left the BHU and are back out in the world.

As persons in crisis decide to depend on God I caution them to surround themselves with 'safe people' who will not harm them and will encourage them in walking with God. On monitoring our own behavior, we often discuss what God wants

from us. Here Micah 6:8 instructs God's people simply and beautifully: "You have been told, O mortal, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk humbly with your God."

The spiritual gift of words of knowledge is "divine enablement to bring the truth to the body through a revelation or a biblical insight."¹¹ Some of the traits for this gift are responsiveness, observant in outlook, insightful, reflective nature, truthfulness and spiritual sensitivity.¹² I discussed earlier having received words of knowledge as a young girl instructing me to: "Relax your body, do not breathe, I am with you, I love you" after I fell into a lake. I again received words of knowledge in distress about whether to follow my call to be a pastor once my teaching chaplaincy gifts had been confirmed: "You don't need to give up the hospital to be a pastor for me." These, and a few other words were wonderful gifts for me when I needed God's accompaniment and shepherding most!

Recently I have been working on hearing God's voice concerning others. I have become aware of hearing from God in knowing the lesson to teach for class on Fridays. I used to have to change the lesson to fit the class on a fairly regular basis, but now the lesson dependably fits the needs of the class. While I do not hear words, I find that I 'know' what topic to use for the teaching. One day on the BHU I was privileged to have a private class with a young adult man who was being physically abused by his father. He felt responsible to stay with his father due to a promise made to his mother who had died. According to him she was in ignorance of the abuse. As we sat talking together, the word "despair" came into my mind again and again. I told this patient that I was getting a word about despair, and did this mean anything to him. He looked at me a long time and then

¹¹ Bugbee and Cousins, *A Ministry Resource Network*, 87.

¹² Bugbee and Cousins, *A Ministry Resource Network*, 87.

smiled and opened his notebook. He pulled out a beautiful personal essay, from which he read to me. I got chills as I looked and saw the title: "Despair!"

Because of this word and my willingness to ask about it ministry with this patient reached a deeper and more healing level that it ever would have. I suddenly felt led to ask this young man about his service to God in the world. I asked him, "What ministry have you got to return to when you leave here?" He explained that he rescued pit bulls that had been turned out to fend for themselves. He worked carefully in gaining their trust, and in making sure they were good pets and not a danger to anyone.

He told me he had successfully placed twenty-five dogs into good loving family homes. He knew how to do this and was feeling a huge resurgence of desire to continue in this ministry. He also realized that his mother would never hold him to a promise to live with a father who beat him. The patient committed to ask the BHU social worker to help him to find housing away from the abusive atmosphere he lived in. This young man experienced personal renewal and a new connection with God through the present active love of Our Great Comforter that day on the BHU. For him I was God's representative. He told me, "No one has ever talked to me the way you did today in the last twenty years!" I smiled and told him that it was not myself, but our Great Loving God who had spoken to him and given him the gift of a renewed life.

Conclusion

Patients typically present in Spirituality Class in a psychiatric ward setting unable to know and love themselves, at a distance from God, and unable to reach out in love to their neighbor. These patients are often suicidal, full of pain, and brokenhearted. They are

often experiencing anger, guilt, shame, despair, hopelessness, and even complete emptiness. The pain from being hurt many times may be so great that they are unable to feel anything at all or are unable to verbalize their brokenheartedness. These patients are often stuck in misery so deep that they wish they were dead. Another word for this is Han: "a wound produced (in the heart) by repeated abuse and injustice."¹³

I intend to examine and continue experimenting with personal welcoming hospitality, reciprocal confidential sharing, God-centered teaching and closing prayer in which patients participate. The object is to work in a way that patients know safety and trust, and experience God-centering in community for emotional healing and personal renewal. I am anxious to examine what can be done by a dedicated empathetic Spirit-filled team of chaplains to restore such persons out of a place of brokenheartedness and into knowledge of valued self, relationship with God, and ability to reach out helpfully to their neighbor. I seek to articulate this knowledge into a useful teaching ministry renewal tool. While this resource will be available for use in settings similar to the BHU at The Christ Hospital it will also be useful in pastoral work with children, youth and adults living emotionally 'on the edge.' I am convinced that while The Christ Hospital psychiatric ward is a special place that the Holy Spirit dependably fills with healing love, it is not the only such place. Pastors, chaplains, and other ministers can work in this healing Spirit-filled way in any place having people in crisis in need of 'renewal of self' and renewal of relationship with God and neighbor.

I want to also work out a way to affirm persons' understanding of the presence of the Holy Spirit as a vital force during this teaching and beyond in their lives. I have seen

¹³ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 20. This is a form of oppression through holding pain.

real transformation and renewal of patients in the BHU as they regain knowledge of self, love of God, and new strength to reach out to a neighbor. I want to work out a way to verify and quantify such transformative work of the Holy Spirit as a predictable usual event. This will provide a replicable way of ministry in 'seeing and hearing' hospitality in a safe place, respecting persons, and teaching in a God-centered way for personal renewal.

Patients find themselves in a state of hopelessness and despair which psalmists have called 'the pit.' As the psalmist finds God in pit, the patients find God in spirituality class on the psychiatric ward or BHU.

CHAPTER TWO

BIBLICAL FOUNDATIONS

This biblical study paper explores the good news of God's responsiveness to persons' cries for return out of exile and trouble. God's loving engagement with people is illustrated in the introduction and thanksgiving hymn of Psalm 40:1-4 and the Parable of the Great Banquet of Luke 14:12-24. It is the thesis of this paper that our present and loving God yearns to restore those who know God but are at a distance crying out in fear, even near a place of death. God also yearns to restore persons on the fringes of society who are passed over and strangers who do not yet know God. God sees, hears, and actively works to restore individuals and *ethnos*, the nations, out of distance and into membership and belonging. Hear the psalmist in the Hebrew Bible:

I waited patiently for the Lord; he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God. Many will see and fear the Lord and put their trust in him. Blessed is the one who trusts in the Lord, who does not look to the proud, to those who turn aside to false gods (Psalm 40:1-4).

Psalm 40 comprises an unusual form of individual lament in journeying with God out of and again into a pit of despair. The psalm ends with another cry to God for rescue once again. The psalmist's faith is profound and clear; God will hear and deliver him. But we wonder why a person of such great faith and apparent connection with God has again become mired down and unable to extricate himself. Is it repeated sin or perhaps

persistent living in a false belief of self-sufficiency that drives him in and out of his personal pit of inner strife and distance from God? The psalmist's individual helpless despair seems to image a microcosm to the macrocosm of the greater millennial course of history for God's people Israel. They know and love God, but somehow Israel lands again and again 'in the pit.'¹

In the New Testament as recorded in Luke 14:12-24 Jesus as dinner guest uses an instructional parable of a banquet. He teaches the worthiness of persons for divine work of restoration, proper inclusion, and belonging in community. His central teaching asks: Who must be invited to the great banquet celebration of the Master?

The Lukan text also teaches by illustrating in microcosm. Here, inclusion in a small dinner party parallels into macrocosm of God's eschatological banquet, in the Master as Host's guest list for inclusion in the kingdom of heaven. Jesus preaches inclusion of two groups whom his host for this particular meal would never ask to dinner: 'the poor' and 'outsiders.' In Jesus' bold kingdom tale the Hebrew establishment 'ones originally invited' contrive scripturally evocative but presently ridiculous excuses in declining to attend the master's banquet at the final call when dinner is prepared and ready. The spurned angry master then gathers in all of the fringe people of the city: the poor, the oppressed, the sick and the unclean. When the house is still not full the Master 'opens the gates,' welcoming even those who dwell outside the city ('others' likely representing the Gentiles) into his banquet celebration.

This paper examines the parallel teachings of Psalm 40:1-4 and Luke 14:12-24 that despite flaws, a tendency to sin, and how they are viewed by society, God sees the

¹ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downer's Grove, IL: IVP Academic, 2006), 263.

good and the worthiness in people. God yearns for and is present in working restoration for wholeness and inclusion into God's company. These texts reflect the great truth that we as individuals and in community matter to our God. God hears our cries and knows our worth. God restores us into true self, integrates us back into community, and provides a new song. God sings with us as Deliverer, Restorer, and Friend—hosting a celebration.

Hebrew Bible

Psalm 40 is a 'Psalm of David for the director of music.' This psalm is considered by Daniel Harrington to be in the classification of *individual thanksgiving*... (for offering temple sacrifices). It consists of "the introductory expression of praise or thanks, the description of the distress and rescue from it, confession of God as redeemer, proclamation of the thanksgiving sacrifice, and the conclusion."² However, Psalm 40 differs from this typical form. It comprises a song of praise (vv. 1-11) that precedes a prayer for help (vv. 12-17). Psalm 40 is "striking (both) in literary form and theology."³ The unusual form of this psalm combines personal testimony of God as Rescuer and Restorer as a prelude to an individual's testimony of a time when he was utterly mired in despair (vv. 1-2). This is followed by a hymn of praise (v. 3) and then a beatitude (v. 4). The psalmist follows with continued praise. He understands and teaches that God's desire is not for burnt offerings but for the heart of humankind upon which God's law is to be written. The psalmist dedicates himself as a faithful witness to this truth (vv. 6-10). Again

² Daniel Harrington, *Interpreting the Old Testament* (Collegeville, MN: The Liturgical Press, 1981), 76.

³ James L. Mays, *Psalms: Interpretation Bible Commentary: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1994), 167.

the mood shifts. Perhaps based on his faith from the prior deliverance of v. 2 the psalmist once again beseeches the Lord to save him and to help him quickly.

The psalmist is a person once again mired in 'the pit.' He cries out again for God who "cares deeply about such things" to save him (vv. 11-13).⁴ He prays for those who mock and condemn him to be shamed. Perhaps they should recognize his status as a follower and worshipper of God even though he has fallen short in some way serious enough to land him yet again in the slimy pit. Nevertheless, he prays that those who know the greatness of God will rejoice and be glad, declaring their praise (vv. 14-16). The psalmist concludes with a statement of introspection. He presents himself to God as poor and needy, the object of the mockers' derision. He is not presently a part of the group of rejoicing ones. He is once again alone and mired in a pit of distance as he cries out to the people and to his God.

This psalmist is an interesting person who can multitask and operate in conflicting emotions in a very stressful environment. He cries out to himself even as he preaches practice of worship to the people. He prepares to rejoice and worship again even while still mired in the pit. Is our psalmist actually *engaged in worship* as he writhes in distance from God? In a final exclamation, our faithful and persevering psalmist cries out for deliverance (v. 17).

As the psalm opens, the psalmist waits patiently, though he must be anxiously hoping for another delivery out of the miserable pit. He is in deadly trouble, and cries out to God. God clearly views the psalmist as worthy of rescue and restoration. God hears his cry and responds with loving saving action. The text paints a vivid action picture story. The Lord: (v. 1) turns, hears, (v. 2) draws (lifts) the psalmist up out of the pit and

⁴ Wright, *The Mission of God*, 280.

hospitably sets his feet on a firm rock. God continues in an engaged way, (v. 3) works celebration, rejoicing with the delivered psalmist in joyful singing. Historically, in Yahweh's restorative work "three things are at the heart of the matter: family relationship, powerful intervention, and effective restoration."⁵ God's work is not over until effecting restoration for this individual, representing Israel too, out of the deathly pit and back into God's company. God does not stop there but celebrates together with the restored beloved one in community.

God's deliverance of the Israelites out of slavery in the exodus story was so they could enter restored servanthood of Yahweh. "It was that they were *slaves to the wrong master and needed to be reclaimed and restored to their proper Lord*...Their real need is not just restoration to *Jerusalem* (to place) *but to God* (to relationship)."⁶ In God's further provision of a joyful new song the restored psalmist participates with God in grateful celebration. Life itself becomes a celebration of God's reclaiming the loved person in despair and lifting him out of the pit. The one who fell short is restored by God to intended place in God's own family.

During his time in the pit the psalmist seems to take the blame for his predicament though he does not specify the reason for or particulars of the present pit he is mired in. Gerald Janzen names the verb 'lifted' as God 'drew up' from the Hebrew, mirroring God's deliverance of the people in Exodus 2:23-25 and 14:10-15:21..."He drew me up...He set my feet...He put a new song in my mouth'...(the singer's voice responding to the divine action as a true participant, he joins with) the very energy of deliverance that is the action

⁵ Wright, *The Mission of God*, 267.

⁶ Wright, *The Mission of God*, 284-285.

of God."⁷ The post-hymn beatitude of v. 4 affirms the blessed/happy people as those who trust in God as life's center. They trust not in false gods or lies, but in God alone.⁸ "...Our mission must be derived from God's mission."⁹ The 'other'-suffering is held, borne. God not only hears but also sees, "and out of hearing and seeing, God *knows* the suffering of the people."¹⁰ God has demonstrated unique and great power many times, yet God gently comes very close to us in a saving way.¹¹

Many psalms happen in and around 'the pit.' Psalm 7:15 teaches that the pit is often of our own making: "Whoever digs a hole and scoops it out falls into the pit they have made." Psalm 9:15 teaches that it is not only persons, but also whole peoples who fall in: "The nations have fallen into the pit they have dug; their feet are caught in the net they have hidden." The pit is endemic to the people of the psalmist's world, even believers such as himself. Psalm 30:3 exemplifies God acting powerfully in mercifully rescuing persons in a place of near death: "You, Lord, brought me up from the realm of the dead; you spared me from the pit." In Job 33:28 God works avoidance for Job out of the pit of death itself: "God has delivered me from going down to the pit, and I shall live to enjoy the light of life."

While the psalmist learns faith in the constancy of God, he holds fond memories of God drawing him out of the pit and restoring him into God's company. Sadly, he does

⁷ Gerald J. Janzen, "Song of Moses, Song of Miriam: Who is Seconding Whom," *The Catholic Bible Quarterly* 54 (1992): 217.

⁸ John Wesley, *Psalms: Explanatory Notes and Comments* (Middletown, DE: Hargreaves Publishing, 2015), 66.

⁹ Wright, *The Mission of God*, 272.

¹⁰ Wright, *The Mission of God* 272.

¹¹ Tremper Longman III, *Tyndale Old Testament Commentaries: Psalms* (Downer's Grove, IL: Intervarsity Press, 2014), 187.

not learn how to avoid landing there repeatedly. The psalmist perseveres as a man of faith by encouraging others to praise God while he himself stands mired in muck! Perhaps he employs dependence on God and community worship as tools for reconstituting personal agency.

Like the psalmist we too, finding ourselves in distress and distance, can center back into God and walk with God out of the pit we are in, whatever it is. Even mired in the muck the faithful psalmist lives in hope. Perhaps our singer eludes complete despair by crying out from the pit the good news of our Great Restoring God. Perhaps becoming a teaching evangelist aids in his extrication? We feel solidarity and empathy with the faithful psalmist who testifies through the text of Psalm 40 that he has not been able, once restored, to prevent sliding again into the pit.

Scholars are unable to pinpoint the exact time or a specific event that inspired Psalm 40. However, the new song celebrates God's deliverance and restoration of Israel time and time again in a cyclical pattern that is seemingly never ending. As the psalmist testifies to God's new deliverance he speaks out his faith in God. The witness he cries out for all to hear buttresses hope for subsequent deliverance from new troubles recounted in the latter part of the psalm.

Walter Brueggemann and William Bellinger see Psalm 40 as a song that "fits the salvation history of Israel. The covenant God delivers the Hebrews from slavery in Egypt and they rejoice. Trouble came again in the wilderness, and divine protection brought them into the land...The fall of Jerusalem (to the Babylonians in 587-86 B.C.E.) brought more catastrophe, but eventually the community found restoration."¹²

¹² Walter Brueggemann and William H. Bellinger Jr., *Psalms* (New York, NY: Cambridge University Press, 2014), 198.

'The slimy pit' of v. 2a has a deep and varied understanding in the culture of ancient Israel. This dark, sad, and frightening place has been equated with slippery ground.¹³ It is a place of deep trouble.¹⁴ This pit exemplifies the realm of the dead where Joseph's brothers originally threw him to be eaten by animals (Gen. 32:20, 22, 24, 28) and the cistern Jeremiah's enemies left him in to die of hunger (Jer. 38:6).¹⁵ John Wesley sees the pit as a horrific place of "desperate dangers and calamities."¹⁶ Brueggemann and Bellinger describe the extrication of v. 2a as a "deliverance from a crisis...from the 'power of death'...The psalmist encounter(s) the power of Sheol invading life and diminishing life."¹⁷

God's 'drawing up' of the psalmist is nothing less than God's deliverance and restoration of not only this one person, but symbolizing Israel too, from a state of abject misery and desolation. Hearing, seeing, and recognizing the suffering one(s) as worthy, God enters the pit and with deep and abiding love restores separated persons in great pain from this earthly hell back into self and back into community.¹⁸

The psalmist assures us that God's restorative work is not a mere rescue but provision of a place for us in which we can move forward to thrive and grow. God's delivery out of the hellish pit is to a place (v. 2b) Wesley sees as a "place of strength and

¹³ Longman III, *Tyndale Old Testament Commentaries*, 187.

¹⁴ Mays, *Psalms*, 165.

¹⁵ Clinton J. McCann Jr., *The New Interpreter's Bible: 1 and 2 Maccabees, Job, Psalms*, vol. 4 (Nashville, TN: Abingdon Press, 1996), 842.

¹⁶ Wesley, *Psalms*, 65.

¹⁷ Brueggemann and Bellinger Jr., *Psalms*, 197.

¹⁸ John W. Kinney, "Delivered from the Pit: God Lifts Us Up," *American Baptist Quarterly* 11, no. 1 (March 1992), 26, accessed September 30, 2015, *ATLA Religious Database with ATLASerials, EBSCOhost*.

safety."¹⁹ God sets us on a firm place of purchase. "Whatever brought the psalmist down, God (drew) the psalmist up, establishing a solid foundation for life."²⁰

Brueggemann and Bellinger understand the new song, or hymn of thanksgiving of v. 3 as "a divine gift deriving from the divine act of moving the speaker from the miry pit to a secure rock...(which) narrates the divine deliverance from trouble in the congregation...(This is) for the purpose of bringing others to trust in YHWH as the one who delivers."²¹ James Mays sees this community thanksgiving as working a worshipful increase in faithfulness of the people. As "God's rescue becomes known, it will lead many to (v. 3b) put God at the center of their life (fear) and place their confidence in his saving power (trust)."²²

Wesley views 'fear' as "awe of God's great power to save or destroy."²³ By the new song God works a vehicle for joy in the delivered person and among the delivered people. Our great Restorer God becomes joyful too! God who enters the pit to pull us out of the mire becomes joyful with us when we take the risk of bravely crying out. God hears and acts in delivering us. We experience restored self and restored community with God and our fellows. Then we too can sing with all our heart!

¹⁹ Wesley, *Psalms*, 65.

²⁰ McCann Jr., *The New Interpreter's Bible*, 842.

²¹ Brueggemann and Bellinger Jr., *Psalms*, 197.

²² Mays, *Psalms*, 187.

²³ Wesley, *Psalms*, 65.

The pit is a terrible place, without any doubt. It has been described in a myriad of ways such as: "horrible," (KJV²⁴, and others); "pit of death," (CEB); "lonely," (CEV); "pit of destruction" (DARBY, and others); "the grave," (ERV); "dangerous," (GNT); "desolate," (HCSB); "pit of confusion," (ISV); "pit of hopelessness," (JUB); "roaring," (LEB); "pit of despair," (TLB); "the ditch...deep mud," (MSG); "watery...slimy mud," (NET); "slimy," (NIV); "hole of despair," (NLV); "pit of wretchedness...filth of dregs," (WYC). Particularly poignant in describing the despair of the pit and God's way of deliverance is the translation of The Voice (VOICE): "He reached down and drew me from the deep dark hole where I was *stranded*, mired in the muck and clay. *With a gentle hand*, He pulled me out to set me down on a *warm* rock; He held me until I was steady enough to continue the journey again," as recorded in Psalm 40:2.

This unique language portrays the great gentleness inherent in God's saving action. Its language is chilling in its contextual accuracy for persons who are emotionally shattered and in an emotional black hole of pain.²⁵ Rather than a swift deliverance from muck onto a firm rock, this translation speaks of being handled very gently by a patient God who understands our great need for tenderness in such times.

The emotional state of the psalmist in the pit is indeed a 'black hole-like' quagmire as Andrew Park names it. It goes far beyond a slimy or mucky, miry place. The depth of this deep dark 'hole of hell' reflects in a stunning way the loss all sense of self, innate worth, and right relation to God seen in hospitalized suicidal patients. Then, in a covenant

²⁴ Abbreviations for translations listed are: King James Version; Common English Bible; Contemporary English Version; Darby Bible; Easy to Read Version; Good News Translation; Holman Study Bible; International Standard Version; Jubilee Bible 2000; Lexham English Bible; The Living Bible; The Message; New English Translation; New International Version; New Life Version; and the Wycliffe Bible.

²⁵ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Concept of Sin* (Nashville, TN: Abingdon Press, 1993), 17.

community with a chaplain providing authentic non-judgmental love, the Spirit works initial restoration of this person who is so near to death. God's delivery *really is* one of great mercy with a 'gentle hand,' onto a 'warm rock,' to a place of safety and peace. Not only is God palpably present, the Spirit indeed 'holds' the restored one very gently and close in healing community until he or she is 'steady enough to continue on.'

This language of great and patient tenderness captures the character of the work of our healing Comforter, our loving God's real and present holding. Indeed the Holy Spirit surrounds and fills with love not only shattered and suicidal patients in great pain and emptiness, the Spirit surrounds and fills their chaplain too! God is not like so many people in patients' lives who have abused them, abandoned them, and belittled them, working a false prophesy and false self-image of worthlessness and uselessness. The amazingly tender Spirit of God fills, holds, and breathes healing love and worthiness into persons who literally float unanchored in the deep dark pit of an emotional black hole of emptiness. So often, patients mute in their brokenheartedness lack the faith of the psalmist who evangelizes the community from his pit. Yet thousands of years later a chaplain who sees their deliverance can cry out for all to hear: "We have a great and compassionate God!"

The beatitude in v. 4a "recommends a kind of conduct," teaching that trust in the Lord which brings God's present healing Spirit is the only good way to really live.²⁶ Longman views this beatitude as teaching that God is "uniquely powerful...those who trust God will find themselves in an advantageous situation."²⁷ This could be heard by some as a selling technique for living in fear of the Lord. However, if viewed as a branch

²⁶ Mays, *Psalms*, 167.

²⁷ Longman III, *Tyndale Old Testament Commentaries*, 187.

offered to an individual drowning in despair and mired in a pit of worthlessness and emptiness, 'an improved situation' teaches a way to cheat death itself. By returning to the Tender Comforter who pours in worth to re-initiate wholeness of self for restored and transformed life, one near death is restored for the love of God, self, and neighbor. The 'false gods' of v. 4b are evident in context as anything and everything that patients have been centering in that have brought them to their present state of emptiness, despair and wrongly-perceived worthlessness. These 'false gods' are named by Wesley as "lies...the proud potentates of this world (many) trust...vanities, worldly power and authority, earthly things that (overpromise)...Yahweh, not (anything or anyone else) is able to deliver persons who trust him out of (misery)."²⁸

The lesson of this short beatitude is clear: Trust, fear, and live centered in Yahweh, the accompanying God who is very close by. God is listening, sees our distress, and hears our cries. God is an active Deliverer of individuals and Israel too, who has fallen prey to 'false gods' in centering anything or anyone other than Yahweh. This idol centering works *contra* intended life for us as God's person who belongs to the community of God's people.

Psalm 40 is a historically-based reminder for Israel in times of distress that "trouble and woe can always come...(but) in the midst of this mix of life and faith, openness to divine instruction (and singing in celebrating) divine providence are commendable. The realistic faith of Psalm 40 urges hope that God will be involved in the

²⁸ Wesley, *Psalms*, 66.

midst of the pilgrimage."²⁹ "The overflowing Spirit (dependably)...seeks out the darkest, deadeast places to quicken them to new life."³⁰

The hymn and beatitude of Psalm 40 teach that the God we serve is not a distant absent God but a close relational God. Rescue comes when the psalmist acts by crying out to surrender his mired self to his God. Then God acts in a saving way. "Rather than dominating, God offers self and risks self for others and encourages us to offer ourselves to each other and to be with each other...(as)...God is with us."³¹ Once we take active agency and cry out to God, God hears our cries and comes near to us in whatever pit in which we have mired ourselves. God saves with a gentle hand, holds us tenderly for the time we need to begin to heal, and restores us into joyful life—a life of identity of self and connectedness to God and neighbor.

For psychiatric patients in 'emotional exile' from self, God, and neighbor in a locked ward, God is a present Restoring Friend. In covenant group of fellowship with a trusted chaplain, initial restoration of persons by the present and loving Holy Spirit is very clear and real. Like the psalmist, a chaplain believes and trusts in such deliverance even before witnessing the mighty power of God in pulling another beloved one out of the pit.

²⁹ Brueggemann and Bellinger Jr., *Psalms*, 198.

³⁰ Stanley J. Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis, MN: Fortress Press, 2004), 176, in Elizabeth A. Johnson, "Redeeming the Name of Christ," in *Freeing Theology: The Essentials of Theology in Feminist Perspective*, ed. Catherine Mowry LaCugna (San Francisco, CA: HarperSanFrancisco, 1993), 131.

³¹ Kinney, "Delivered from the Pit," 26.

New Testament

Luke 14:12-24 provides in the literary genre of a parable teaching by Jesus a new eschatological lesson for the religious/legal establishment. Illustrated here in the practice of exclusivity in customary table fellowship Jesus' host and the host's guests are warned of the ultimate result of excluding the lowly. In the parable Jesus warns this dinner party that exclusion of the lowly from community and table fellowship has the unexpected ultimate result of exclusion of the establishment themselves from God's heavenly banquet.

God is looking everywhere for, and finds worthiness in 'others' these establishment people would never include. The excluded ones would never be seen or heard at all because they are out of sight and mind in the streets and alleys of the city. Such lowly ones are found even farther out, outside the city in tiny roads and hedgerows. These excluded ones live 'out of community' under Biblical law (Deut. 23:9) worked into social protocol of cleanliness. Custom strictly dictated "whom could be touched and whom you made strenuous efforts to avoid, who belonged among 'the righteous' and who did not...Sabbath, (table fellowship rules and rules on dispensing forgiveness...These) unclean/impure ones are the ones God searches after and finds and saves, as Jesus turn(s) the clean-unclean distinction inside out."³² Jesus bucked the system as he worked restoration of persons out of perceived worthlessness into known valued personhood in community. Then, following the tradition in Psalm 40, God marks this transformation by throwing a banquet of joy.

³² Wright, *The Mission of God*, 310.

Liberation theologian James Cone views freedom through a lens of the deep desire of God for inclusiveness. He sees firm identification of God with oppressed and excluded people. Freedom for all persons is inexorably interdependent: "There is an interconnectedness of all humanity that makes the freedom of one people dependent upon the liberation of all. No one can be free until all are set free."³³ Along with "this human interdependence is the basis of God's involvement as one of the outcasts: Jesus...defined the meaning of his existence as being one with the poor and the outcasts...a unique person, (his actions reflect) the Holy One's concern for the lonely and downtrodden...Jesus is the Oppressed One (who liberates) humanity from inhumanity."³⁴ Living in a Christ-like 'liberation of persons' way means living out a working praxis of inclusive welcome for all outcast persons for all times and no matter what. This is the way of life and ministry that effects Spirit-driven restoration.

The setting of the banquet parable of Luke 14:16-24 is a Sabbath banquet Jesus himself attends at the home of a leading Pharisee. Perhaps Jesus has been included so the invited guests, "probably religious leaders"...Pharisees and experts on the law who shared common table fellowship, could test him (Luke 14:1, 3).³⁵ Jesus knows this but uses the occasion to teach kingdom humanity praxis to these invitees and their host. The text reveals that they were watching Jesus very closely to see if he would heal a man with dropsy on the Sabbath. He does so, asking whether they themselves would not save their child or their animal who fell in a well or a pit on the Sabbath (v. 5). They could not

³³ James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 2010), xxi.

³⁴ Cone, *A Black Theology*, 120-121, 124.

³⁵ Tremper Longman, Mark L. Strauss, and Daniel Taylor, *The Expanded Bible* (Nashville, TN: Thomas Nelson, 2009), 170.

answer him (v. 6). "Whether the man with dropsy appeared at the meal because he knew Jesus or whether he was a deliberate 'plant' by Jesus' critics is not clear; however the (text)... might well suggest a 'set-up'. It is certain that the religious leaders were intent on making the sick man a foil for a mean-spirited accusation."³⁶ It is a tense moment of "conflict between Sabbath holiness and compassion."³⁷

Then Jesus seems to step into the role of host, instructing the guests on choosing seats at table. He uses the illustration of a wedding feast in which a guest sits in the place of honor and is "embarrassed [humiliated, disgraced, shamed]" when the host asks him to move to a lower place (Luke 14:9).³⁸ It is better to sit in a lower place and be asked to move up (for) "all who make themselves great will be made humble, and those who make themselves humble will be made great," (Luke 14:11).³⁹

Jesus follows this by instructing his host directly to invite people other than his current guests and friends and family who can repay him through reciprocation. The host is to invite the outcasts of society, "the poor, the crippled, the lame, and the blind" (v. 13). This will bring a blessing because they cannot reciprocate. This teaching could be taken to imply a kind of selfishness, haughtiness as well as parsimony on the part of Jesus' host who excluded all but his social peers.

At this point we have the emotional setting of the text drawn for us. Jesus has in effect usurped the role of host, insulting the host and party by instructing them. It is "a

³⁶ Lyle J. Story, "One Banquet with Many Courses (Luke 14:1-24)," *Journal of Biblical and Pneumatological Research* 4 (Fall 2012): 78, accessed September 30, 2015, *ATLA Religious Database with ATLASerials, EBSCOhost*.

³⁷ Story, "One Banquet," 81.

³⁸ Longman, Strauss, and Taylor, *The Expanded Bible*, 170.

³⁹ Longman, Strauss, and Taylor, *The Expanded Bible*, 170.

thinly-veiled critique...(in) giving scriptural 'advice' to persons who should not have to hear it, persons for whom such wisdom should already be known and adopted," concerning the law of healing (presumptively work) on the Sabbath.⁴⁰ This painful exercise of 'place teaching' also works as bold social teaching on honor, shame, and inclusion of outcasts into place at the table. It provides an abrasively smooth introduction for the parable text that is sure to further offend the host and his distinguished guests.

At this tense moment one of the invited guests alludes in a bland statement to the messianic banquet at the end of time evident in inclusive language of Isa. 25:6-8. Perhaps this comment attempts to pacify the growing anger or at the very least, the annoyance of the party who must see Jesus' behavior in usurping the host role as both dishonorable and offensive. It is in this moment of tense anger, unlikely to have been dispelled by the kingdom remark, that Jesus tells the parable story of the great banquet. His story parallels the '*sitz-im-leben*,' or 'scene in life' of the banquet he is actually attending as he relates the Master's Banquet parable.

The originally invited guests must have already accepted their invitations to the meal. It was necessary for the host to know how much food was required—how many animals were to be killed—to avoid waste of the precious food resource. Not attending after accepting greatly dishonors the host. In Jesus' story, too many guests make excuses not to attend at the last minute. It begins to look like a conspiracy to embarrass the host and to waste his wealth by wasting food. It may rise to outright social rejection of the host. Richard Rohrbaugh describes the parable as in keeping with "pre-industrial society dinner invitation dynamics...Either all the guests came or none do, because none would

⁴⁰ S. John Roth, *The Blind, the Lame, and the Poor: Character Types in Luke-Acts* (London, UK: Sheffield Academic, 1997), 181.

risk coming to a banquet shunned by important others...the question about why the guests stay away is exactly the question that the parable intends to force upon the reader."⁴¹

Jesus relates their excuses: one guest claims he must inspect a field he has already bought. This is a lame excuse completely contrary to customary practice. The second must try out five yoke of oxen he has already purchased, equally absurd and indicating a wealthy man with a large landholding. The third flatly refuses to attend, stating that he is busy with his new bride.⁴² Deuteronomy 24:5 excuses newly married men from a holy war and other duties, but there is no war reported here. In any case, "their preoccupation with mundane matters (Deut. 20:5-7) will cause them to miss the banquet."⁴³ In what seems to parallel the general superficial adherence to Scripture by the dinner party, these excuses have some superficial scriptural basis but are clearly ridiculous on close inspection. Who would inspect a field after, rather than before purchasing it? Who would purchase teams of oxen without first seeing whether they work well together? And as to marital duties, Jesus uses this opportunity to illustrate that even family matters can cause a person to miss being one of the master's guests who is included in the banquet of all time. Rohrbaugh opines that this rejection was "not by a Jew refusing Jesus, but by one of the elite Christians within Luke's own community refusing table fellowship with the poor."⁴⁴

⁴¹ Richard L. Rohrbaugh, "The Pre-Industrial City in Luke-Acts: Urban Social Relations," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, MA: Hendrickson Publishers, 1991), 142, accessed September 30, 2015, *ATLA Religious Database with ATLASerials*, *EBSCOhost*.

⁴² Rohrbaugh, "The Pre-Industrial City," 143.

⁴³ R. Alan Culpepper, *The New Interpreter's Bible: Luke and John*, vol. 9 (Nashville, TN: Abingdon Press, 1995), 289-291.

⁴⁴ Rohrbaugh, "The Pre-Industrial City," 143.

The radical inclusiveness of the angry master spurned by his original invitees comes to light as the parable teaches the extent of the master's hospitality. Not only the poor or fringe people of the city but even real outsiders, foreigners are invited too! These associations with the down-and-out and unknown foreigners would dishonor the master and "insult his family and friends, but (working in the theme of eschatological reversal as the lowly are exalted, effecting a lowering of the 'high ones') he thumbs his nose at them now."⁴⁵

Before declaring that not one of the original guests who declined to attend at the last minute will get a taste of his banquet, the master instructs his servant to go to the streets and alleys of the town to 'bring in' (*eisagage*) the poor, the crippled, the blind, and the lame.⁴⁶ These are the ones who live on the margins, not used to being invited to a banquet of distinguished Pharisees and lawyers. "(These are persons) listed in the Qumran writings as excluded both from the eschatological holy war and from the eschatological banquet."⁴⁷

There is still more room in the house so (v. 23) the master instructs the servant to go out to the roads and country lanes to strongly urge (*anankason*) the people to come so my house will be full.⁴⁸ Those outside the city may refer to Gentiles, who are to come into the kingdom.⁴⁹ The master has clearly put honor and pride aside in extending radical

⁴⁵ Culpepper, *The New Interpreter's Bible*, 290.

⁴⁶ John Schwandt and John C. Collins, eds., *The English-Greek Reverse Interlinear New Testament English Standard Version* (Wheaton, IL: Crossway, 2011), 398.

⁴⁷ Luke Timothy Johnson, *Sacra Pagina: The Gospel of Luke* (Collegeville, MN: The Liturgical Press, 1991), 232.

⁴⁸ Schwandt and Collins, *The English-Greek Reverse*, 398.

⁴⁹ Johnson, *Sacra Pagina*, 232.

hospitality to every single person who can be found. He gathers in the homeless and foreigners. In this invitation to the banquet of all time "the contours of the Gentile mission are already being sketched in."⁵⁰ Required invitees also include "the homeless and landless (who) lived outside the city gates, which would have been closed in the evening to keep them away from the houses of the well-to-do."⁵¹ Unlike the originally invited guests signifying the guests at the banquet to whom Jesus relates the parable, "these broken victims lived on the borders or outside the village and are to be distinguished from the elite in the center of the city...According to Jewish law, such needy persons are regarded as unclean, similar to the man with dropsy."⁵² Even if the parable host is not a Jew, "deliberately bringing the non-elite into the sanctuary of the elite after dark would have struck the readers of Luke's parable as beyond comprehension."⁵³

Various translations describe differently the places these true 'others' would be found and the persuasion needed to get them to go to a city banquet: "Go to the highways and hedges and compel them to come in" (KJV)⁵⁴; "...constrain them to come in" (ASV); "...urge and constrain [them] to yield and come in" (AMPC); "...urge people to come in" (CEB); "Go out to the country roads and boundary walls, and insistently persuade people to come in" (CJB); "Go out along the back roads and fence rows and compel them to

⁵⁰ Wright, *The Mission of God*, 510.

⁵¹ Culpepper, *The New Interpreter's Bible*, 290.

⁵² Story, "One Banquet," 85-86.

⁵³ Rohrbaugh, "The Pre-Industrial City," 144.

⁵⁴ Abbreviations listed for translations are: King James Version; American Standard Version; Amplified Bible, Classic Edition; Common English Bible; Complete Jewish Bible; Disciples' Literal New Testament; Lexham English Bible; New Life Version; and Worldwide English (New Testament).

come in" (DLNT); "Go out into the highways and hedges and press them to come in" (LEB); "Go out along the roads leading away from the city and into the fields. Tell them they must come" (NLV); and "Go out onto the roads and behind bushes. Find people and make them come" (WE). "Their social ostracism was enforced, so the servant might well have had to 'compel' them to 'come in' where they normally were not allowed."⁵⁵ The intent of the master who is interested in inviting true 'others' to his banquet is clear as he tells his servant to use very strong persuasion, *anankason*; the master's house must be filled.⁵⁶

In order to fill his house the master is willing to look in every conceivable place a potential guest may be found. This includes city boundary walls and even behind bushes and hedges into tiny lanes where homeless people would gather. "Often these lanes were little more than open sewers, so narrow that donkeys could not pass along them."⁵⁷ Clearly everyone, absolutely everyone is welcome now to the master's banquet whether 'brought in,' 'strongly urged,' or 'compelled' to come in. Notably, the outsiders were not physically forced though they were emotionally compelled. In fact they were as free as the original group to refuse to attend. Supporting this, according to Schwandt and Collins, a similar word, *enankasate*, is used by Paul in 2 Cor. 12:11 to describe how he is 'forced' (though not physically compelled) to make the arguments he does in defending himself against the 'super-apostles.'⁵⁸

⁵⁵ Culpepper, *The New Interpreter's Bible*, 290.

⁵⁶ Schwandt and Collins, *The English-Greek Reverse*, 398.

⁵⁷ Rohrbaugh, "The Pre-Industrial City," 144.

⁵⁸ Schwandt and Collins, *The English-Greek Reverse*, 969.

This free invitation for all people without exception is a story of radical inclusion that would have shocked and possibly disgusted the well-to-do Pharisee host and his invited guests to whom Jesus was speaking. "The servant was literally sent to fetch the street people without discrimination."⁵⁹ The social status of this host was shaky, as demonstrated by the declining of his invitations. His breach of the social system in "inviting and even compelling even outsiders to breach the bounds of the system by entering the precincts of the elite...(severs the ties he may have had with) his own kind of people. We hear of a host who is prepared to go all the way."⁶⁰

Whether Luke's host is a Jew or a Gentile, both Jews and Gentiles held rules of table fellowship in "huge importance...(and) for the early Christians the importance of eating together (is) a sign of unity in Christ."⁶¹ For Luke, "the eschatological banquet is not simply a future apocalyptic event (Luke 14:15), but is a meal with Jesus that has already begun—a meal that shatters all previous barriers."⁶² Less shocking is the message, following direction of familiar scriptural teaching to include the poor, who are to be protected, as recorded in Ex. 23:11. The dinner party to whom Jesus speaks would be familiar with Isaiah 58:6-7 which includes with the poor the shattered, or oppressed persons who are emotionally "broken in pieces, suggesting social injustice."⁶³ In the

⁵⁹ Johnson, *Sacra Pagina*, 229.

⁶⁰ Rohrbaugh, "The Pre-Industrial City," 146.

⁶¹ Wright, *The Mission of God*, 510.

⁶² Story, "One Banquet," 91.

⁶³ Walter Pilgrim, *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Eugene, OR: Wipf and Stock, 1981), 69.

Greek these are called *tethrausmenous*.⁶⁴ "A shattered one has lost the capacity to be an actor, but rather is a figure acted upon."⁶⁵ Luke portrays Jesus as crossing and redrawing these boundaries by having the poor, non-elite ones welcomed to the banquet of the Master when he is spurned by those originally invited. Jesus teaches following his typical reversal pattern:

...preferred guests at a special banquet table should be the unclean of Israel, rather than its elite and pure folk...(In) the system of boundaries, lines, and fences which classify persons, places and times...faith in Jesus as God's prophet and covenant leader became a genuine boundary line separating true members of God's covenant from all others, Jews and Gentiles alike.⁶⁶

Who exactly were the 'poor' of v. 21? Story teaches the term 'poor' as including people who: 1) lack resources, 2) are downtrodden and oppressed due to lack, 3) have no power, influence or prestige, and must be dependent on God. "Luke thinks constantly of the (oppressed), also including, from Isaiah, the brokenhearted (61:1); the deaf, the humble, and the needy (29:18-19); the lame and the mute (35:5-6). The Lukan Jesus works restoration of the poor (with hospitality ensuring that) 'broken victims' are made members of the community; outsiders become insiders."⁶⁷

Pilgrim includes in defining 'the poor' "the sick and the possessed, those living on the edge of society who are offered healing and full acceptance within the fellowship gathered around the healer...outcasts and sinners, and those excluded (due to) despised

⁶⁴ Schwandt and Collins, *The English-Greek Reverse*, 311.

⁶⁵ Roth, *The Blind, the Lame, and the Poor*, 103.

⁶⁶ Jerome Neyrey, "The Symbolic Universe of Luke-Acts: They Turn the World Upside Down," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome Neyrey (Peabody, MA: Hendrickson Publishers, 1991), 298-99.

⁶⁷ Story, "One Banquet," 86.

professions and immoral lives."⁶⁸ Roth cites a comprehensive definition of the poor by

Luke T. Johnson:

The poor stand for all those who have been rejected on the basis of human standards, but are accepted by God; they turn to accept the prophet. Among them are the crippled, the lame, the blind and deaf, the sexually mutilated, and all those ritually excluded from full participation in the life of the people...the religiously unrighteous, the 'sinners and tax agents,' as well as women who by virtue of their gender always took a second place within the ritual life of the Jewish community.⁶⁹

This community of poor, oppressed, and marginalized people who loved and followed Jesus then loves and follows Him now. "In a society where the sick largely stood under the shadow of guilt, these suffering poor, the lowest social and economic class in Palestine, appear to constitute the largest group responding to the ministry of Jesus."⁷⁰ Jesus loves them, reciprocating their response. A part of the larger message of this parable is that the love of Christ for all those who suffer is a love for all time. God's powerful restoring love is very present still today in the healing love of the Holy Spirit, reflecting the healing love of Jesus when He walked among us. "(For Luke), the Spirit functions as the divine reality behind Jesus' life and mission, and that of the Church."⁷¹

Here, and throughout the synoptic gospels, (Mk. 4:26, Mk. 4:30 and Luke. 8:13) parables reflect a characteristic educational method used by the earthly Jesus to teach the people about the kingdom of God and the real responsibility and meaning of loving our

⁶⁸ Pilgrim, *Good News to the Poor*, 83.

⁶⁹ Roth, *The Blind, the Lame, and the Poor*, 52.

⁷⁰ Pilgrim, *Good News to the Poor*, 50.

⁷¹ Pilgrim, *Good News to the Poor*, 67.

neighbor.⁷² The banquet image is a tool for imagining a new celebratory way of table fellowship and worship fellowship intended for complete inclusivity. This means inclusion of all types of 'others' not originally invited to the banquet. The establishment is shocked to learn that God's invitation and ours too must include homeless people found in hedges. Truly brokenhearted ones near death who cry out to be drawn up out of pits must also be invited to sit at our table. All persons are worthy for restoration out of distance from God, back into valued self, and back into fellowship community.

Relation of Biblical Texts to the Context of the Project

In a context of distraught psychiatric patients in 'emotional exile' who are out of relationship and healthy connection to God, self, and neighbor Psalm 40:1-4 of the Hebrew Bible and the teachings of Christ in Luke 14:12-24 illustrate remarkably the work of our Restoring God. God works with chaplains in a community of trust and perceptible authentic love 'in the Holy Spirit' on the psychiatric ward. Working in a Hebrew Bible restorative way with God, a chaplain walks with Christ in healing the brokenhearted (Micah 6:8).

The illustrative texts examined above are pre-Pentecostal, and thus do not name the Holy Spirit as the active Restorer. Psalm 40 understands the loving restoration 'out of the pit' to be the work of Lord Yahweh. Like the modern day patients of the project venue, the psalmist is near emotional and/or physical death. Yet he or she cries out to God. God hears, comes near, and works restoration. Like patients who experience the Spirit's restoring love, the psalmist regains in Yahweh purchase for new life even while

⁷² Daniel Harrington, *Interpreting the New Testament* (Collegeville, MN: The Liturgical Press, 1979), 80-81.

still mired in the pit. The suffering singer joyfully begins to praise God in witness to his or her community.

Stanley Grenz writes of Hans Urs von Balthasar's teaching of 'being' as "ecstatic love or, more specifically, the trinitarian love of the Father and the Son in the Holy Spirit that is likewise open to the world."⁷³ This pattern of restoration, joy, praise, and reaching out to neighbor is paralleled remarkably in the work of the Holy Spirit on the psychiatric ward for patients in great emotional pain. Even though thousands of years separate the near death of the psalmist's pit and the modern psychiatric patients' pits of emptiness and despair, our God is the same forever-present hearing restoring God. This restoration into God and into place is today's 'land' gift of purchase and place for living as a modern day servant of the Lord. Jaroslav Pelikan confirms the very present Spirit of God, the "great evangelical truth...(as now)...recovered and confirmed by experience of this generation."⁷⁴ He writes: "(The) sanctifying Holy Spirit (is) not confined to some golden age at the beginning of the history of the church, but (is) alive and active now."⁷⁵

The parable of the Lukan text is a story of renewal in restoration of the 'others' on the outside of the religious establishment. Christ refers to the Restorer Host as "Master." Since this is an eschatological banquet and Christ is our Judge who decides to include us no matter what, is he not the "Master" in the parable told to the Hebrew social 'in group'? The 'poor' are all of us. Especially loved by Jesus are the brokenhearted ones hiding out from themselves, their neighbors, and even from God. They hide in the hedgerow of

⁷³ Stanley J. Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis, MN: Fortress Press, 2004), 186.

⁷⁴ Jaroslav Pelikan, *The Christian Tradition: A History of Development and Doctrine, Vol. 5: Christian Doctrine and Modern Culture (Since 1700)* (Chicago, IL: University of Chicago Press, 1989), 164.

⁷⁵ Pelikan, *The Christian Tradition*, 162-163.

Park's 'black hole' of despair, detachment, and perceived worthlessness, but not alone—God is there.

Now, in our post-Pentecostal age, we know as Christians that our Comforter, our Advocate who has been sent to us by the Father at the request of the Son is the Healing Holy Spirit. The Spirit is our Person of God who is known to us as an intimate friend. The Spirit is the one who lovingly works restoration for persons in despair, guiding a teaching chaplain in the way of the Master. We encounter in this way an active personal connection with Christ in the Holy Spirit who attends us personally and fills us. God empowers us to see the ones in pain as God sees them, and to love more in the way that God loves than we the Church could ever manage to achieve under our own steam. As exemplified on the BHU, renewal begins with a few persons in a loving community of trust, fulfilling the call of the Church to "a more radical commitment and a more active (tension-fed working role) in the world."⁷⁶

The pain of the psalmist in the pit is a pain of exclusion and isolation. We do not know if he has fallen into the pit through his own sin. He may be an innocent who has been shoved or thrown, as Joseph's jealous brothers threw him into a pit. We only know that the psalmist cries out for return. He is a person who has known and been known by God but is now despairing as one out of God's company for whatever reason.

Psychiatric patients can be like the psalmist, believers who for some reason have experienced a lapse in faith and community belonging. These patients can also be 'others,' who have never known God at all. Through either the lapse or the lack, they land in custodial care through some sinful way of destruction by someone close to them.

⁷⁶ Howard A. Snyder, *Signs of the Spirit: How God Reshapes the Church* (Eugene, OR: Wipford Stock Publishers, 1997), 24.

Occasionally they land in the pit through their own actions. Very often this personal sin involves sexual abuse, or alcohol or drug abuse. Many times these persons have lost any sense of self-worth through being 'thrown away' by their destructive or abusive families, as Joseph's brothers threw him away.

A 'loss of self' can occur through physical or emotional abuse or neglect, an omission or commission. Somehow these patients have lost all sense of healthy worthy self. They avoid connection with anyone and often turn away from God due to fear of some new painful rejection. Even when in a group which would include and not abuse them, self-isolation is a defense to perceived absolute helplessness and powerlessness. These patients fit squarely into the Lukan text. Such persons have been hidden in back alleys and behind hedges of emptiness and despair. In every sense they are 'others' on the outside. The reversal comes as the chaplain 'in' the Spirit works in and with Christ in a redeeming and initially restoring way for patients lost in despair to total isolation and emptiness.

Aaron Keucker sees the Spirit as One who moves boundaries, effecting inclusion. He teaches that in (post-Pentecostal) Acts..."the Spirit *orchestrates* intergroup contact between the in-group and the 'other'...commandeer(s) control of intergroup boundaries...(and thus is) involved in far more than 'mission'—the Spirit is involved in the full *incorporation* of the 'other' into community."⁷⁷ This radical inclusiveness of Spirit-filled chaplains teaching patients who are not content to sit in and sink deeper into despair fits Snyder's view of renewal as "... (motivated persons effecting)...personal and

⁷⁷ Aaron J. Kuecker, *The Spirit and the 'Other'* (London, UK: T and T Clark, 2011), 148.

social change."⁷⁸ As patients move by the Spirit into new community, personal change in the Spirit for the good occurs. Both patients and the chaplain experience refreshment and renewal of spirit!

In the context of proclaiming the good news to patients in despair in a Spirit-led spirituality class a complex group dynamic arises. God and the chaplain in relationship with and full of the Spirit are the 'in' (the Spirit) group. This group is joined very quickly by (re-centered) believer patients who are initially restored and 'worked' by the Spirit into active restorers for the non-believer patients. Dependably, non-believer patients are moved by the Spirit as well, becoming professing believers during a short group. This illustrates a fluid dynamic of 'other' moving to 'included one,' becoming a restorer for another one who is still 'other.' God instructs us very clearly in a picture story that all are to attend the working banquet together now in our 'already and not yet' kingdom world.

This fluid dynamic of who is 'in' and who is the 'other' is Spirit-led. The Spirit is palpably present once it is settled and clear that the chaplain, God's representative, is working in God's rules of hospitality. This means clear authentic non-judgmental love as well as trust. The chaplain trusts in God and the patients trust the chaplain, through whom they understand the presence of the Spirit. The God-based teaching centers in declared worthiness of all persons. Each one is wanted, yearned for by God as part of the community and moves by grace into God's company.

God sees, hears, and comes near to persons trapped in pits, in back alleys, in hedgerows, and on psychiatric wards. God is a present Healer and Restorer moving powerfully behind garbage in back alleys and around sharp thorny places in remote hedgerows. God's Spirit powerfully fills small pokey cell-like hospital rooms on

⁷⁸ Snyder, *Signs of the Spirit*, 34.

psychiatric wards with Great Presence, rescuing and restoring the lost beloved ones from every miserable pit in our world. As God delivered God's people Israel out of slavery in exile long ago, present day chaplains can work in commitment to renewal mission with the same "broad totality of concern for human need that God demonstrated in what He did for Israel."⁷⁹

In the Spirit, chaplains are present disciples of the Master. They work with God for restoration of persons into self and onto the 'rock' of relationship with and in God. In our tiny community of a chaplain and a few patients the Spirit supernaturally creates a healing community reflecting God's living kingdom. A locked psychiatric ward is very like a place behind a hedge. It is a humble setting, but for the chaplain and that tiny community filled by the very Present Spirit there is no finer place to be in the whole cosmos as God floods that bleak little room with love!

Patients who have been severely emotionally wounded by close family members arrive in the BHU in a state of 'slavery' of brokenheartedness. They require deliverance. "The exodus...was indeed deliverance from slavery to sin, not Israel's own sin—but the sin of those who oppressed them."⁸⁰ In today's world in the context of a locked psychiatric ward sad, abused, and brokenhearted women and men experience restoration of spirit and inclusion into belonging. Reflecting Jonathan Edwards' understanding of modern-day church renewal: "...this work of God's Spirit...so extraordinary and

⁷⁹ Wright, *The Mission of God*, 275.

⁸⁰ Wright, *The Mission of God*, 278.

wonderful, is the dawning of that glorious work of God...(which shall) renew the world of (humankind)." ⁸¹

Grenz writes of Moltmann's understanding of this new life in God's Spirit as..."a promissory Word about a totally new reality...anticipated here and now...(by) God...ahead of us in the horizons of the future." ⁸² Heaven is not yet fully here, but heaven in the Present Spirit is breaking through! God suffers still with the beloved creation, as God did "when the crucified Christ became the brother of the despised, abandoned and depressed." ⁸³ God accompanies us into 'the pit,' and invites us to God's kingdom banquet of belonging as the Holy Spirit works restoration into new life. In this new belonging and inclusiveness of the 'banquet of belonging' the uniqueness of the restored person is not lost. Transcending former boundaries of being trapped in sin or shame or another form of self-destructiveness and divisiveness the Spirit works healing that goes beyond newly gained personal integrity into 'integrated unity' of newly born community. ⁸⁴ "When everything is 'in God' and 'God is in all,' then (mission in the) economic Trinity is raised into and transcended in the immanent Trinity (God in perichoretic loving community of three Persons). What remains is the eternal praise of the Triune God in his glory." ⁸⁵

Nowhere is this restoring renewal of Spirit clearer and more evident than in a joyous cry of freedom as a young patient abused since childhood suddenly speaks out,

⁸¹ Mark Shaw, *Global Awakening: How 20th Century Revivals Triggered a Christian Revolution* (Downer's Grove, IL: IVF Academic, 2010), 214.

⁸² Grenz, *Rediscovering the Triune God*, 76.

⁸³ Jürgen Moltmann, *The Crucified God* (Minneapolis, MN: Fortress Press, 1993), 24.

⁸⁴ Grenz, *Rediscovering the Triune God*, 139.

⁸⁵ Grenz, *Rediscovering the Triune God: The Trinity in Contemporary Theology*, 87, in Jürgen Moltmann, *The Trinity and the Kingdom: The Doctrine of God*, trans. Margaret Kohl (Minneapolis, MN: Fortress Press, 1993), 151-152.

her eyes full of light: "I feel like I am a part of a family for the first time in my life!" No one moves or even breathes for a moment. There is nowhere a more glorious, lively spirited or holy place in all the kingdom. The pit has in an instant become a royal banquet for newly restored ones and their more and more Spirit-filled chaplain in the company of the Master of all creation.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Loving effective ministry in any age or place necessarily includes authentic and empathetic relationship initiated in hospitality of true welcome and interest. For this ministry we look to the nurturing way of Christ. Fearless Christ instructed Sabbath healing and radical inclusiveness in table fellowship. He also taught and practiced close tending in addition to inclusion and provision of sustenance. Through historical reflection we also see Jesus exemplifying spiritual feeding through acts of hospitality. Others such as his disciples St. Basil the Great and Dorothy Day provide additional examples of ministering in a nurturing way.

In his earthly ministry Jesus repeatedly pressed Simon Peter to understand that for disciples who love Christ and want to follow in his way that feeding is crucial restorative kingdom work, but more is needed. The teaching of his second command for Peter clearly commands disciples of Jesus to do more than fill bellies. Discipleship requires not only feeding but 'looking after.' In this tending work we work not only in our own energy, but taking on the *heart and mind of Christ* (Phil 4:7) we work in the powerful healing love of the Holy Spirit, finding peace.

The Spirit as very present Comforter and Advocate fills us in body, mind, and heart. God shepherds us and commissions us, like Peter, to "feed" *and* "take care of" the lambs and the sheep of Christ (John 21:15-17). God does not give the same instruction to

Peter three times. "*Poimanó* ('shepherding, pastoring') is distinct from 'feeding' (*bósko*). *Poimanó* focuses on 'tending' ('shepherding') which includes guarding (and)...providing Spirit-directed guidance (care) in conjunction with feeding (Christ's) people."¹

Personally Restorative Ministry Begins in Hospitality

In tending work we may find that God is a guest at our table. "*Jesus becomes the guest* when we offer hospitality to one who is in need."² Luke's gospel (14:16-24) teaches radical inclusiveness as working kingdom-building hospitality leading to an invitation to invite everyone and to attend God's banquet. In parable teaching at a Pharisee's banquet Jesus as guest reverses all norms in instructing the elite host to open table fellowship to the oppressed, the social fringe, the poor, the sick—all outcasts who could not repay the favor. "The literal meaning of the word for oppressed means 'broken in pieces,' which suggest(s) social injustices."³ The banquet invitation of Christ to persons 'broken in pieces' for whatever reason exemplifies for us his kingdom hospitality. Its radical inclusiveness works Spirit-filled healing and holiness for host and guests alike. The radical welcome of Christ works renewal in tandem with "the work of the Holy Spirit in restoring people to vibrant...life."⁴

¹ "Strong's Concordance, Bible Hub," BibleHub, accessed December 15, 2015, <http://biblehub.com/greek/4165.htm>.

² Emma J. Justes, *Hearing Beyond the Words: How to Become a Listening Pastor* (Nashville, TN: Abingdon Press, 2006), 7.

³ Walter Pilgrim, *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Eugene, OR: Wipf and Stock, 1981), 69.

⁴ Mark Shaw, *Global Awakening: How 20th Century Revivals Triggered a Christian Revolution* (Downer's Grove, IL: InterVarsity Press, 2010), 15.

This new vibrancy of life begins with new welcome. "Hospitality stands out as a crucial requirement for those who (seek to) follow Jesus...a lens through which we can read and understand much of the gospel, a practice by which we can welcome Jesus himself."⁵ Working in Christ through the Spirit in living out radical inclusivity and welcome parallels the work of Jesus in the world, leading persons to "1) a new vision of the future...2) a new sense of personal liberation (believing), 3) a new community (belonging), and 4) a new mission in life," ...evoking Christian revival in a true return to the Way of Christ in the early Church.⁶ Such kingdom building praxis can be worked in many styles. It has thrived among divergent groups of people suffering from many afflictions in different times and places.

This chapter will explore a sampling of some of the exemplary work of the Church in feeding and shepherding in the sustaining and restorative Way of Jesus. True 'feeding' and 'tending' is evident in the lives and concrete action of two 'workers of hospitality' in Christ: fourth century Church Father Basil the Great (330-379), and near-present day saintly Church daughter Dorothy Day (1897-1980).⁷ Each of these ministers for Christ worked not by far-off decree, but by ministering in the midst of the people as Christ did in an ageless understanding of four core qualities of hospitality: vulnerability, humility, thoughtful availability, and reciprocity.⁸

⁵ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: William B. Eerdmans, 1999), 4, 7-8.

⁶ Shaw, *Global Awakening*, 54.

⁷ Robert A. Krieg *On the Side of the Poor: The Theology of Liberation* (Maryknoll, NY: Orbis Books), 138.

⁸ Justes, *Hearing Beyond the Words*, 7-15.

Our Great Shepherd lived through all of what we as human beings experience in life. "Jesus experienced the vulnerability of the homeless infant, the child refugee, the adult with no place to lay his head, the despised convict."⁹ As we strive to work in the way of Jesus as disciples of his in the world we are planted in knowledge of the common strife tempered with common human blessings. "Our common ground of shared humanity...is found in our being *created in the image of God*. Each of us carries this image and shares in this image with all other human beings...*all of us have in common the human experiences of pain, suffering, fear, loss, and joy—every human emotion*."¹⁰ If we face this commonality of origin and experience squarely in ministry we necessarily work as Emma Justes has quantified. We work in real interactive healing of persons, living out ministry in Jesus' way of hospitality. We are vulnerable in humility, in thoughtful availability, and also in reciprocity. We work holiness, healing, and increased joy in New Covenant community.

Saint Basil the Great

Basil's philosophy of life embraced brave witness in the Holy One. "Therefore the cloud of our enemies does not dismay us, but we place our trust in the Spirit's help, and boldly proclaim the truth."¹¹ Saint Basil the Great was born Basil of Caesarea, likely in Cappadocia, the town of which he later became bishop. His father Basil the elder was a Christian teacher of rhetoric who educated his children in the classics. Basil's

⁹ Pohl, *Making Room*, 17.

¹⁰ Justes, *Hearing Beyond the Words*, 95.

¹¹ Basil, *On the Holy Spirit*, trans. St. Vladimir's Seminary Press (Crestwood, NY: St. Vladimir's Seminary Press, 1980), 118.

grandmother Lacrima was well educated in the Christian faith. She contributed substantially to the upbringing of Basil and his brothers (including Gregory of Nyssa and Peter of Sebaste who also became bishops) by steeping them in Christian teaching.¹²

Basil was born in 330 C.E., just four years after the orthodox faith had been formulated at the Council of Nicaea. "While (Emperor) Constantine lived Basil was but a boy; his youth and early manhood were passed under the reign of Arian Constantius...(and) for more than thirty years Arianism (Christ is the first creature, not innately divine) wielded the whole civil authority in the regions in which Basil was connected."¹³

After a time of further classical education in Athens Basil returned to Caesarea in 355. Basil was baptized and appointed to the office of Reader of Scripture, and experienced an epiphany. "At last, as awakening from a dream, he looked at the glorious light of the gospel...finding there that it is a great assistance to perfection that we should sell our goods and distribute to the poor brethren."¹⁴ Basil traveled to Egypt and found holy men who abstained from food and sleep. They prayed, labored, and "treated their own flesh as if it was some strange residence in which they were sojourning. These holy men he deeply desired to imitate."¹⁵ He worked unceasingly and his health was 'indeed wretched' all his life.

Basil did all his work of studying, preaching, travelling, visiting, hospital-building and hospital nursing, contending with governors, emperors and heretics (in tireless work *contra* Arianism for Christian orthodoxy), and declared that the Holy Ghost is (also) not a creature, and that He is essentially holy, as are the

¹² Richard Travers Smith, *St. Basil the Great* (New York, NY: Pott, Young and Co., 1879), 9-11.

¹³ Smith, *St. Basil the Great*, 11.

¹⁴ Basil, *On the Holy Spirit*, 21.

¹⁵ Basil, *On the Holy Spirit*, 21.

Father and the Son. (Basil stood firm in his consistent message that) if we teach the existence of different beings of different substance, to whom we give the name of God and divine worship, we accept the heathen principle of polytheism...¹⁶

For Basil, who had divested himself of personal fortune for the benefit of the poor, loving God meant loving one's fellows. "We cannot love God truly without loving (people)."¹⁷ He despised and taught against outwardly pious persons who "fast, pray, groan, and display every act of religion that costs them nothing, but will not spend a penny upon the poor."¹⁸ Basil was ordained a priest in 365. Before he became a bishop in 369 there came a frightening famine in Cappadocia. For Basil the famine signified that 'love has dried up.' He called for communal sharing in the early Church. He asked for a redistribution of wealth: "redistribute your surplus to the needy; share bread with those who come knocking on your door and do not hoard or be self-indulgent."¹⁹ Indeed it was a time of horror in the farmland around Caesarea as the rich hoarded food, people starved, and the poor sold children into slavery for food in order to survive.

A cloudless sky above the earth which is dried up, barren and fruitless, scored with fissures, the sun's rays piercing its recesses. Our rich perennial fountains have failed us, so that little children and women with burdens can step over them...Reapers there are many, but no harvest. The husbandmen sitting in the fields embracing their knees with their hands, as mourners are wont to do, deplore their vain toil, look upon their young children and lament, gaze upon their wives and weep, touch and handle the scorched grass, and groan aloud as fathers who have lost their sons...Listen Christian people...let not us who are endowed with reason seem more cruel than the brutes. For they in common use the produce of the earth. The flocks of sheep feed on the same mountain-side: the horses in the same plain. But we hide in our bosoms the possessions that ought to be common, and keep alone what belongs to many. Let us take shame to hear what is told of

¹⁶ Smith, *St. Basil the Great*, 84, 86.

¹⁷ Smith, *St. Basil the Great*, 150.

¹⁸ Smith, *St. Basil the Great*, 171.

¹⁹ Patrick Whitworth, *Three Wise Men from the East: The Cappadocian Fathers and the Struggle for Orthodoxy* (Durham, UK: Sacristy Press, 2015), 126-127.

the heathen Greeks...a common table, common food, a single family composed of numerous people...We can well imagine the effect of words like these from a man (Basil) who, in this same famine, had distributed among the starving the last farthing of his earthly possessions.²⁰

The desperation and horror of the situation was enough to break the will of many persons who lost property and family in the misery of the famine. This misery was fueled and exacerbated by selfishness and greed.

Basil codified his commitment to teach and live in generosity rather than greed. He was a crusader among the people for fairness and sharing in hard times. In his letter 22 to Gregory of Nazianzus, *On the Perfection of the Monastic life*, Basil lists 48 ideals including (47 and 48) "One must not be avaricious or hoard unnecessary things."²¹ Basil abhorred greed and the avarice he observed in rich persons.

Although the rich own vast estates they are never content, for the more they have, the more they seek to acquire. Nothing is able to withstand...(this) passion for wealth...The sea respects the boundaries assigned it, the night observes its limits, but the greedy person respects neither time nor measure, observes no rules of order, but resembles a fire which seizes and devours all things.²²

Basil's work on behalf of the poor was not limited to eloquent speech. He taught and lived out his personal creed of social justice. During his lifetime

Basil gave away his inheritance in founding and developing *Basileiados*, a foundation of buildings given over for the care of the sick, the dying, the destitute within the care of a community...using (his) confidence as (a man from a local landowning family)...to bring the causes of the needy to the attention of the imperial administration, often with real success...(Basil's work as a bishop exemplified his commitment) to helping the poor, to social action, and to the

²⁰ Smith, *St. Basil the Great*, 173-174.

²¹ Georges Barrois, *The Fathers Speak: St. Basil the Great, St. Gregory of Nazianzus, St. Gregory of Nyssa* (Crestwood, NY: St. Vladimir's Seminary Press, 1986), 56.

²² Paulo Siepierski, "Poverty and Spirituality: Saint Basil and Liberation Theology," *The Greek Orthodox Theological Review* 33, no. 3 (Fall 1988): 32, in *Basil: Homily on Wealth*, accessed November 28, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

Trinity. We imagine him...washing the feet of lepers and serving in the hospice he founded: for acts of charity he is still remembered in Cappadocia today.²³

Basil the Great was a fount of wisdom in setting the early Christian community firmly into orthodoxy. He was a bulwark of goodness, working among the people and literally giving everything he had to them—all of his money, his health, and at age forty-nine in 379 his very life. Basil was kindhearted and lived his life in voluntary poverty. He was also committed to promoting social justice. In letter 286 Basil teaches against corporal punishment for theft:

The professional thieves who stole, against the precepts of the Lord, the coarse clothes of the poor who should rather be clothed than robbed, have been caught in this church (literally: meeting house)...Public judges should not be bothered with these matters...as for the culprits, I have decided that they should be made to repent through instruction, and the knowledge of the Lord...they may be better for the future. The lashings ordered by the courts do not work.²⁴

In addition to his work in social activism, Basil was an early force in teaching personal and church renewal with an acute understanding of the work of the Spirit. In Homily 15 he writes:

New wine must be poured into fresh skins. The new and spiritual wine and that which is glowing with the Holy Spirit, the perception of truth which never becomes old, must be put in the new man, who, because 'he always bears about in his body the dying of Jesus,' might justly be said to be a new vessel.²⁵

Basil writes of the Spirit: "The river of God, which is the Holy Ghost, makes glad the city of God...Jesus of Nazareth was anointed by the Holy Ghost. Then every act of His was done by the presence of the Spirit...perfecting everything, Himself in nothing deficient."²⁶

²³ Whitworth, *Three Wise Men from the East*, 199, 204.

²⁴ Barrois, *The Fathers Speak*, 107.

²⁵ Basil, "Homily 17," in *The Fathers of the Church Speak: Saint Basil, Exegetic Homilies*, trans. Sister Agnes Clare Way (Washington, DC: The Catholic University of America Press, 1963), 237.

²⁶ Smith, *St. Basil the Great*, 98-100.

In his work, *On the Holy Spirit*, referring to John 15:26 Basil clearly articulates intimate understanding of the action of the Spirit: "The Spirit is said to dwell *in* created things in many and various ways, but as far as His relationship to the Father and Son are concerned, it is more appropriate to say that He dwells *with* them rather than *in* them."²⁷ This understanding of the way of the Spirit as a person in perichoretic community is paralleled in a human way in the Spirit-led nature of Basil's charity and social justice work as *koinonia*, fellowship. His preaching reflects a genuine commitment to God and to humanity:

The Holy Spirit...writes the words of eternal life in the hearts of the faithful...because He is wise and an apt teacher of all; and swiftly writing, because the movement of His mind is swift. The Spirit writes thoughts in us, 'Not on tablets of stone but on fleshy tablets of the heart.'²⁸

Basil modeled Christ in centering on poor and brokenhearted persons. "His great concern was for the needy, the sick, the suffering, and the forgotten."²⁹ Basil was deeply steeped in living out his understanding of *philanthropia* and *agape* "blended into a powerful ethic which determined his moral philosophy and social involvement. He believed that (the Christian) neglects his true role if theology...(is isolated) from social existence."³⁰ Indeed, Saint Basil exemplified in his life ministry all four of the tenets of hospitality set out by Justes. He lived out ministry in Jesus' way of hospitality. He was vulnerable in divestment of all his own fortune for the poor. He lived as a person without material wealth among the poor in humility with thoughtful availability. Basil practiced

²⁷ Basil, *On the Holy Spirit*, 95.

²⁸ Basil, "Homily 17," 282.

²⁹ Demetrios J. Constantelos, "Basil the Great's Social Thought and Involvement," *The Greek Orthodox Theological Review* 26, no. 1-2 (Spring-Summer 1981): 82, accessed November 28, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

³⁰ Constantelos, "Basil the Great's Social Thought and Involvement," 82.

reciprocity and worked holiness in his preaching and teaching, and as he provided hands-on healing in his hospitals. His whole caring and feeding ministry greatly increased joy in New Covenant community among poor and oppressed persons who had lost all hope during a great famine in the time of the early Church.

Basil's teachings that we work 'in' the Spirit demonstrate that he understood about God the Comforter, our Advocate. Basil knew that life in the Spirit requires commitment to live in the Spirit. "The work of the Spirit is...wholly interior, accomplished within the soul that is permanently purified...He does not abide with those who, on account of the stability of their will, easily reject the grace which they have received."³¹

Boris Bobrinskoy interprets this Spirit understanding of Basil as linked through personal agency of the sanctified person who offers himself or herself as a dwelling place, *chôra*, for God. The Spirit does not act alone as the powerful and motivated Actor who approaches and affirmatively works personal restoration in sanctification.³² Basil typifies "the spiritual shepherd...in his words and deeds...imbued with a love of God which is 'with all (his) heart, and with all (his) soul, and with all (his) mind,' (thus constituting a) testimony of the love of God."³³ In his work on behalf of the poor, sick, and dying, Basil gave his whole fortune and devoted his whole life to serving God in working and living among the needy. This work includes "organizing hospitals, hostels for poor travellers, homes for the aged, orphanages, and leprosaria...(He also made)

³¹ Boris Bobrinskoy, "The Indwelling of the Spirit in Christ: 'Pneumatic Christology' in the Cappadocian Fathers," in *Saint Vladimir's Theological Quarterly* 28, no. 1 (1984): 56-57, accessed November 28, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

³² Bobrinskoy, "The Indwelling of the Spirit in Christ," 56-57.

³³ Lewis J. Patsavos, "Image of the Priest According to the Three Hierarchs," in *The Greek Orthodox Theological Review* 21, no. 1 (Spring 1976): 56, accessed November 28, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

monasticism a redeeming social force and the church (an innovator) in...education, welfare, health, and church and state relations."³⁴

Basil was an extraordinary servant of Christ, a true 'social redeemer' who did not cloister himself away from the hungry, the naked, or the sick either through any form of snobbery or fear. He literally washed the sores of the sick with his own hands.³⁵ Here, Basil exemplified vulnerability and humility, as well as thoughtful availability and the mutual sharing of reciprocity. He thus exemplified a holy working relationship as Christ's servant for good in Justes' understanding of hospitality.³⁶ Basil served with the dedication of Christ in the way of Christ among the poorest people in the most difficult times. He fought for the poor in his work against corporal punishment and in providing what care he could to these 'least ones' of his time.

Moreover, Basil was a man of great secular and religious learning. A deeply spiritual man with considerable administrative and organizational talents, Basil left a timeless legacy of selfless service. The great Cappadocian archbishop "never slackened his efforts...He died in 379, just before the last triumph of Nicaea (i.e. at the Second Ecumenical Council)—like Moses, leading his people to the Promised Land but never entering it himself."³⁷

³⁴ Constantelos, "Basil the Great's Social Thought and Involvement," 81.

³⁵ Constantelos, "Basil the Great's Social Thought and Involvement," 83.

³⁶ Justes, *Hearing Beyond the Words*, 7-15.

³⁷ Bobrinsky, "The Indwelling of the Spirit in Christ," 53.

Dorothy Day

Hospitality was the declared and lived-out method, the very life and praxis of the ministry of Dorothy Day. Reflecting Pohl's characterization of hospitality as "a lens through which we can read and understand much of the gospel, a practice by which we can welcome Jesus himself," Day worked in knowledge of our Present Christ who accompanies God's kingdom workers out into the world.³⁸ Day's work illustrates her striving to exemplify Christ in her working ministry by seeing him out in the world.

Once she became a committed Christian she never wavered from this creed. For Day, the missional Christian at work in the world strives not only to actually see the person before them as Christ sees, but also to see Christ in the face of every stranger. "Acts of welcoming the stranger take on an intensely heightened significance when it is Jesus himself who experiences the consequences of our ministry...Dorothy Day explains the ongoing significance of the passage 'I was a stranger and you welcomed me'...'There He was, homeless. Would a church take him in today—feed Him, clothe Him, offer Him a bed?'"³⁹

Like Christ, Day lived her very active ministry life among and truly in community with the poor, depending on and trusting God for daily bread. Though she was a writer and a journalist Day did not cloister herself and write about the needy and the brokenhearted from afar. She lived out her life in voluntary poverty out among the people she lifted up and cared for. In every aspect of her dedication to feeding, working in the community, and practicing social justice, Day sought to do as Jesus did. She lived out the hospitality teaching Jesus exemplified in the banquet parable of Luke 14:15-24, reversing

³⁸ Pohl, *Making Room*, 8.

³⁹ Pohl, *Making Room*, 22.

the social order and practicing radical welcome of excluded fringe people and 'outsiders.' Day's life's work reflects this dedication, commitment, and fearlessness of Christ in the ongoing fight against poverty and social injustice by praxis of radical hospitality. In 2000 Cardinal John O'Connor began the process towards her sainthood, effecting Day's new status as a 'Servant of God'...writing: "What a gift to the church in New York and the church universal (Day and her work) is!"⁴⁰

Day was an amazing diversely talented woman who operated passionately in everything she undertook. "Dorothy Day has been called many things: an activist, a journalist, a radical, a bohemian, a mother, a convert, a mystic, a prophet, a faithful daughter of the Church. After her death in 1980 historian David O'Brien famously called her 'the most important, interesting, and influential figure in the history of American Catholicism.'"⁴¹

Day was born in 1897 to non-practicing Episcopalian parents in Brooklyn, New York. Though her parents were at best nominal Protestant Christians, Day made religion a part of herself. She tied a sense memory into her first experience of religion: "praying at school...burying my head and saying the Our Father, and I can still smell the varnish, and see the round circle of moisture left by my mouth on the varnish as I bent close to the desk."⁴² After being taken to a Methodist church by a childhood friend her faith began to deepen and grow. Day "began to experience real piety, in the sense of the sweetness of

⁴⁰ Gustav Niebuhr, "Sainthood Process Starts for Dorothy Day," *New York Times*, March 17, 2000, accessed November 25, 2015, <http://www.nytimes.com>.

⁴¹ Carolyn Zablotny, "Woman of Conscience, a Saint for Our Time," Dorothy Day Guild, accessed December 27, 2015, <http://www.dorothydayguild.org>.

⁴² Dorothy Day, *The Long Loneliness* (New York, NY: Harper and Row, 1952), 19.

faith. I believed, but I did not know in what I believed. I became disgustingly, proudly pious...no one went to church but me. I was alternately lonely and smug."⁴³

Day experienced the San Francisco earthquake in her young childhood and had nightmares; "a keen fear of death...linked up with my idea of God as a frightening force, a frightening impersonal God, a Voice, a Hand, stretched out to seize me, His child, and not in love."⁴⁴ But also during this time while Day was God-fearing though still very young she exhibited a strong satisfaction in altruism. In responding to the need of families who had lost everything, she remembers "the joy of doing good, of sharing whatever we had with others after the earthquake, an event that threw us out of our complacent happiness into a world of catastrophe."⁴⁵

Daughter of a journalist who was usually able to provide a secure middle-class lifestyle, Day also became aware of children her age who were required to do very strenuous physical work for long hours as a way of life. Day began working hard in her own home helping her mother. She and a friend would stretch out exhausted on the porch at night talking about a saint. Day remembered feeling "lofty enthusiasm, and how my heart almost burst with desire to take part in such high endeavor."⁴⁶ This intense calling sparked Day's remarkable life's work among the poor. She writes:

From my earliest remembrance the destitute were always looked upon as the shiftless, the worthless, those without talent of any kind, let alone the ability to make a living...They were that way because of their own fault. They chose their lot. They drank. They were the prodigal sons...eating swine's husks because they had squandered their inheritance. Since it was in the Bible it must be so...Even our Lord Himself said that the poor we would always have with us...(but) I did not see

⁴³ Day, *The Long Loneliness*, 20.

⁴⁴ Day, *The Long Loneliness*, 21.

⁴⁵ Day, *The Long Loneliness*, 21.

⁴⁶ Day, *The Long Loneliness*, 24.

anyone taking off their coat and giving it to the poor...I wanted the abundant life. I wanted it for others too...I wanted everyone to be kind.⁴⁷

Demonstrably here, even at a very young age Day expresses her character of intense religious feelings, empathy, and the beginnings of desire for altruistic restoration of persons.

Day was a diligent student and worked very hard at her studies, earning a grant providing her with several years' college tuition. She boarded with a Methodist family and was inspired by John Wesley's sermons.

But even as I talked about religion I rejected religion...I had read the New Testament with fervor. But that time was past...The radicalism I met in...(reading) Jack London, from Upton Sinclair and from the sight of poverty was in conflict with religion, which preached peace and meekness and joy...In my reading I must have absorbed a scorn of religion at that time, a consciously critical attitude towards religious people who were so comfortably happy in the face of the injustices in the world.⁴⁸

This seeming hypocrisy worked a bitter cynicism into college-age Day, who clung to faith but was influenced by a professor not to use religion as a 'prop.' Day confessed determining to turn away from her affinity for God in Wesley's Methodism: "I ruthlessly cut (faith) out of my life...the ugliness of life in a world that professed to be Christian appalled me. As a child the happy peace of the Methodists who lived next door appealed to me deeply. Now that same happiness seemed to be a disregard of the misery of the world...so I hardened my heart."⁴⁹

⁴⁷ Day, *The Long Loneliness*, 38-39.

⁴⁸ Day, *The Long Loneliness*, 41.

⁴⁹ Day, *The Long Loneliness*, 42-43.

During this time Day, seventeen and away from her family at college herself, suffered real deprivation. She experienced living hungry and cold, much of the time out of work. Upon finding work in the home of an impoverished professor, Day writes:

Many a time I scrubbed the skin off my knuckles washing the baby clothes, and my back ached from the Saturday toil over the washtub and ironing board...I became immersed in writing and let days go by without working so that I went hungry...The room was bare...It was so cold at night that it was hard to study. Even in bed it was impossible to keep warm. The winds from the prairies howled into the shabby old house, and the heavy snows and sleet beat against the window.⁵⁰

It was at this time that Day became attracted to socialism and social activism. Speaking her intense feelings, during this time Day saw social liberation and renewal as a solely human task. God was absent and irrelevant.

Jesus said, 'Blessed are the meek,' but I could not be meek at the thought of injustice. I wanted a Lord who would scourge the money-changers out of the temple, and I wanted to help all those who wanted to raise their hand against oppression. For me Christ no longer walked the streets of the world. He was two thousand years dead and new prophets had risen up in His place...The poor and oppressed were going to rise up, they were collectively the new Messiah...My heart thrilled at those unknown women in New England who led the first strike to liberate women and children from the cotton mills.⁵¹

Day's intense feelings of wanting and needing to right the wrongs in society led to prideful aspirations to make her mark in the world: "I wanted to go on picket lines, to go to jail, to write, to influence others...How much ambition and how much self-seeking there was in all this!"⁵² Nevertheless, Day's determination, integrity, and bravery shone through as she suffered through a hunger strike in jail in the cause for women's rights. It was then that she learned what hunger, darkness, and desolation were really like. These

⁵⁰ Day, *The Long Loneliness*, 44-45.

⁵¹ Day, *The Long Loneliness*, 46-47.

⁵² Day, *The Long Loneliness*, 60.

experiences carved in Day a true capacity for empathy, setting her commitment to work for justice and freedom.

Of her experiences in jail when she truly suffered and began to turn back to God

Day writes:

It was one thing to be writing about these things, to have theoretical knowledge of injustice in sweatshops and hunger, but it was quite another to experience it in one's own flesh...I had an ugly sense of the futility of the human effort, man's helpless misery, the triumph of might. Man's dignity was but a word and a lie. Sometimes I (had terrible dreams of death). Sometimes I just lay through the long night and wept. I (asked) for a Bible...and I read it with the sense of coming back to something in my childhood I had lost. The (Psalmist) who sang those songs knew sorrow and expected joy.⁵³

The dark days of Day's formation as a truly exceptional disciple of Christ took her home to God in the end. She then embraced Jesus as her Lord in ministry of feeding and personal restoration of the poor and brokenhearted ones. These were the persons with whom she lived and to whom she dedicated the remainder of her life. Day also realized that the radical socialism with which she had flirted in her youth missed the mark of truth for her. "Socialism is directly opposed to (Christianity)...it is essentially materialist in aim and leaves entirely out of accounting our first beginning and our last end, which is God."⁵⁴ Day joined forces with colleague Peter Maurin, who believed that she could "move mountains...and have influence on governments, temporal and spiritual," founding the Catholic Worker Movement.⁵⁵ On May Day, 1933, they published the first penny edition of the monthly *Catholic Worker* newspaper.

⁵³ Day, *The Long Loneliness*, 79-80.

⁵⁴ Dorothy Day, *House of Hospitality* (Huntington, IN: Sheed and Ward, 1939, 2015), 112.

⁵⁵ Jim Forest, "Peter Maurin: Co-Founder of the Catholic Worker Movement," *Catholic Worker*, accessed June 15, 2016, <http://www.catholicworker.org>.

Discussing pacifism, labor rights, and the pitfalls of free-market capitalism (the paper) hit the streets...The Catholic Worker quite rapidly morphed into a community that provided shelter and food for folks in need, in tandem with its journalism, and advocacy for non-participation civil disobedience, particularly on issues of war. At the height of the depression, the Catholic Worker breadline on the Bowery routinely served a thousand meals a day. (This praxis) mandated radical social engagement as a spiritual practice rather than a strategy, as a means of bearing witness (a matter of conscience) rather than as a tactic.⁵⁶

Day describes many in the communities of the city houses they founded and maintained through charitable donations as: "poor lost ones, the abandoned ones, the sick, the crazed and solitary human beings whom Christ so loved and in whom I see, with a terrible anguish, the body of his death."⁵⁷

Day was committed from the depth of her heart to working the right sort of humility in herself and in the members of her Catholic Worker communities: "One must be humble from a divine motive, otherwise humility is a debasing and repulsive attitude. To be humble and meek for the love of God—that is beautiful. But to be humble and meek because your bread and butter depends on it is awful. It is to lose one's sense of human dignity."⁵⁸ In working hospitality Day worked human dignity in the truest sense. She viewed this as the difference between traditional exploitive colonialism that agrees to feed in exchange for allegiance and obedience versus free life in Christ, empowering people for productive and altruistic life.

Not only did the Catholic Worker movement found and maintain many residences for the urban poor, it also founded and maintained many farming communities. These farm communities were based in the same Christian community life, principled in the

⁵⁶ Jack Downey, "Tiny Drops: Henri de Lubac, S. J., Dorothy Day, and Anti-triumphalism as Radical Praxis," *Union Seminary Quarterly Review* 64, no. 2-3 (2013): 41-42, accessed November 28, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁵⁷ Day, *House of Hospitality*, 125.

⁵⁸ Day, *House of Hospitality*, 132.

value and worth of all persons to Christ. Maintaining and growing these communities of human renewal required a dependence on God for daily bread. Day writes of typical times on one of the communal worker farms:

Now there is a warm feeling of contentment about the farm these days...we started out with capital of a thousand dollars to pay for the farm and nothing else at all. From day to day we did not know during the course of the summer where the next money to pay bills was coming from, but...we went on with the work. In spite of our collective faith, there could not help being a feeling of strain at times when there was so much to be done and no money for tools or equipment, not even enough to pay for food. But now all our bills are paid, and there is a renewed feeling of courage...a sense of confidence that the work is progressing.⁵⁹

All through these trying times of her ministry Day taught and lived her praxis of table fellowship and common life as she bravely lived out her willingness to enter into the chaos of another.⁶⁰ As to her understanding of the flock under her care, Day writes:

The disciples didn't know our Lord on that weary walk to Emmaus until He sat down and ate with them. 'They knew Him in the breaking of the bread': And how many loaves of bread are we breaking with our hungry fellows these days—13,500 or so this last month. Help us to do this work, help us to know each other in the breaking of bread! In knowing each other, in knowing the least of His children, we are knowing Him.⁶¹

In their houses of hospitality Day and her colleagues worked in restoring human dignity. People in destitution were fed and housed, *bósko*. Then, through their own work and tending, *poimanó* of the land and each other, the houses are improved and a productive community in self-restoration arises. Day discovered a way to effect personal renewal so dramatic that visitors were annoyed at the presence of the men in the process of recovery of self and membership in productive community:

⁵⁹ Day, *House of Hospitality*, 199.

⁶⁰ Downey, "Tiny Drops," 43.

⁶¹ Day, *House of Hospitality*, 211-212.

In some cases so much work has been done by the jobless that those who come to visit the houses think that the men are living in too much comfort! They do not see them as they come in, ragged, haggard and hopeless...'What are these men doing here, enjoying this comfort? Why don't they go away to make room for the destitute?' They do not realize that these same men were the destitute only a few weeks before...(now after a short time here)...they are removed from the ranks of the (hopeless).⁶²

In his introduction to Day's book *House of Hospitality*, Cardinal Timothy Dolan writes of the timeless value of Day's experience of life in God and choice of a life of voluntary poverty with the poor, seeing in them the face of Christ..."We need her for our church. We need her for our time. We need her for each other."⁶³

Relation to Ministry Context

In the context of a daily one-hour spirituality class on a psychiatric 'emergency' ward, God works personal restoration through renewal. Through interaction with a teaching chaplain the present Healing Holy Spirit moves patients into personal renewal out of hopelessness and despair. In many cases patients gain a new initial self-awareness, a connection with God, and move on into altruism in a desire to help each other. Patients arrive in class emotionally distant and in great pain of the heart. They are clearly disconnected from self, God, and community. Yet in the short group time patients receive the gift of active agency from the Spirit of God, inspiring and empowering them to reach out altruistically to other patients in a selfless loving way. Through reciprocal hospitality in a healing New Covenant community, renewal begins in the company of God with a chaplain operating in non-judgmental love through the very present Holy Spirit.

⁶² Day, *House of Hospitality*, 281-282.

⁶³ Day, *House of Hospitality*, 9.

As with the ministry work of Basil and Day among the poor and oppressed, Justes' four points of hospitality are worked 'in the Spirit' with a chaplain who 'feeds' and 'tends' by being engaged with the group in true hospitality. The chaplain is present in a vulnerable way in sharing stories. She operates in humility, making patients aware that we have pain and need in common. She is thoughtfully available, primarily listens rather than trying to fix problems. The chaplain also acts reciprocally, sharing her own trials and joys with the group before God.⁶⁴ This way of working dependably brings restorative Spirit-filled joy in a New Covenant community of trust and non-judgmental love. In this way patients gain personal agency and begin to act altruistically. They want to help others in the group and become empowered by the Spirit to begin to do so.

Once patients experience the healing love of the Spirit they move forward in an initially restored way into active altruism, often by empathetic listening and encouraging each other. They speak of their hopes and dreams for a good life and how they would like to help others in their work after release from the hospital. Patients speak of their dreams of becoming nurses, counselors, teachers, or assisting the homeless. Patients dream of working in the way of personal restoration, following their own initial personal restoration by the Holy Spirit accompanied by a chaplain in a Covenant community of trust and healing.

Chaplaincy is a work of love. As Basil taught, "We cannot love God without loving people."⁶⁵ Like Day's work among the destitute, the chaplain represents God who pours out authentic non-judgmental love among the people on a locked psychiatric ward in most difficult circumstances—many are attempted suicides who have lost all hope.

⁶⁴ Justes, *Hearing Beyond the Words*, 7-15.

⁶⁵ Richard Travers Smith, *St. Basil the Great* (New York, NY: Pott, Young and Co., 1879), 150.

In the Catholic Worker 'houses of hospitality' and communal farms, as well as Basil's hospitals and hospices (*Basileiados*), Day and Basil were clearly both 'feeding' and 'tending' the lambs and sheep of Christ. They did so in a primary way of physical care in a religious teaching context. This great work for Christ is paralleled in an emotional way in the chaplain's healing and feeding work in the BHU. In the proposed project such feeding and tending centers in and springs from the active work of the Holy Spirit in restoring brokenhearted persons in despair to active free agency for renewed life.

The chaplain's work is approached and undertaken from a solely Spirit-initiated and Spirit-driven healing of the brokenhearted patients, most of whom have experienced severe repeated abuse or other forms of oppression. In the context of a 'spirituality' participatory teaching class on an emergency psychiatric ward God consistently works initial healing of the brokenhearted patients. Persons move into 'self' or capacity of active agency, new or renewed connection with God, and desire and capability to act altruistically. The Spirit works supernaturally among us in restoring Christ's beloved ones. In this work the chaplain too is beloved, becomes soaked in the Spirit, filled with love, and given new sight. In these moments Christ can truly be seen in the amazing beauty in every face.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

In ministry with oppressed brokenhearted persons who are living in spiritual poverty Christ provides the quintessential model for healing. Poverty takes many forms in oppressed persons. Theologies of liberation seen historically and contextually from the worldview of oppressed persons, people groups or nations (*ethnos*) resonate from the heart. Time after time, a dominant person or group operates in greed and/or self-serving cruelty against another person or group. Selfishly, within a view of innate superiority or a superior right to land or resources, one group works in domination and subjugation. Seizing on a *modus operandi* of dehumanization they encourage views of 'otherness' in diminishing the status of another person or group, seizing resources. The result is economic and/or spiritual poverty, despair and brokenheartedness.

Such oppressed persons stand in need of liberation from their oppression and restoration to their full humanity and former complement of material and physical resources. In addition to effecting spiritual healing, liberation orthopraxy in both ancient and modern times works politically and often comes into conflict with oppressive political regimes. Such liberating work led to the death of Jesus as a political rebel.

Christ is known for gentleness, tenderness, and inclusiveness in his healing or freeing of brokenhearted persons. Truly in the non-divisive orthopraxy of Christ there is no 'other' except for evil. In his earthly ministry among us Jesus fed (*bósko*) the people,

and he also 'tended' (*poimainó*) His flock, which includes providing active protection.¹

John 21:15-17 communicates the urgency and directness with which Jesus instructs Peter to carry on the ministry of the Church in the world. This teaching clarifies that feeding or bodily sustenance is one crucial need for his followers to address, though their kingdom work as disciples of Christ is much broader, encompassing tending or looking after.

Gustavo Gutierrez, the father of 'Liberation Theology' (birthed in the late 1960's in Peru)² teaches this shepherding as requiring an orthopraxis or *right way of working* based on freedom for all people. For the shepherd this "presupposes the going out of one's self, the breaking down of our selfishness and of all the structures that support our selfishness; the foundation of this freedom is openness to others."³ In this freeing *poimainó* shepherding we work not only in our own energy but taking on the *heart and mind of Christ* (Phil 4:7) we work in and with the powerful energy of the Holy Spirit. The Spirit is our Advocate in working freedom from oppression no matter what form this oppression may take.

This chapter will explore a theology of liberation from points of view of a few of the people groups in our world today who suffer under past and present oppression and as a result hold on or deep emotional pain. Examples are indigenous South and North American native peoples, Jews, and Palestinians. Their oppression involving group domination in given periods in history has been expressed as personal domination or subjugation, colonization or stealing of homelands, and/or homicide in working for

¹ James Strong, *New Exhaustive Concordance of the Bible* (Nashville, TN: Nelson, 1996), accessed April 7, 2016, <http://biblehub.com/greek/1006.htm>.

² James B. Nickoloff, *Gustavo Gutierrez: Essential Writings* (Maryknoll, NY: Orbis Books, 1996), 23.

³ Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 1988), xviii, 24.

elimination of a whole culture or a people group viewed as 'other.' An oppressor's belief in their own superiority over the 'other' often serves to justify infliction of horrific abusive greed and cruelty. Out of such suffering grew a tenet of liberation theology named in the Final Document of the Puebla Conference of Latin American theologians as "'God's preferential option for the poor'...God has the freshest and keenest memory of the least and most forgotten."⁴ This remains a living and relevant teaching for the Church today.

Saints of the Church work liberation of the poor by feeding and shepherding in the powerful way of Christ our Great Shepherd through 'concrete action' in liberating work for freedom and justice.⁵ Liberation theology is steeped in political events engendering poignant and diverse worldviews as seen through lenses of local cultures, providing "a sort of epistemological framework through which to theologize...through an *unknowing*, a *silence*, (in order) that space for political transformation can be envisioned."⁶

The place that 'unknowing' and 'silence' necessarily begins is the "place of the marginalized, of the poor."⁷ Who are these 'poor' to whom God turns first, so central to the mission as taught by the exemplary life work of Christ?

The world of the poor is a universe in which the socio-economic aspect is basic but not all-inclusive. In the final analysis, poverty means death: lack of food and

⁴ Gustavo Gutierrez, *A Theology of Liberation*, xxvi-xxvii.

⁵ Gustavo Gutierrez and Gerhard Ludwig Müller, *On the Side of the Poor: The Theology of Liberation*, trans. Robert A. Krieg (Maryknoll, NY: Orbis Books), 138.

⁶ Brandy Daniels, "A Poststructuralist Liberation Theology?: Queer Theory and Apophaticism," *Union Seminary Quarterly Review* 64, no. 2 (March 2013): 116, in Mary-Jane Rubenstein, "Unknow Thyself: Apophaticism, Deconstruction, and Theology After Ontotheology," *Modern Theology* 19, no. 3 (July 2003): 395, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁷ Daniels, "A Poststructuralist Liberation Theology?," 116.

housing, the inability to attend properly to health and education needs, the exploitation of workers, permanent unemployment, the lack of respect for one's human dignity, and unjust limitations put on personal freedom in the areas of self-expression, politics, and religion. Poverty is a situation that destroys peoples, families, and individuals...(Latin American theologians call) 'institutionalized violence' to which must be added the equally unacceptable violence of terrorism and repression.⁸

Each of the national, cultural, or religiously grouped *ethnos* addressed in this chapter are or have been 'the poor' in this understanding, though the initial focal point of their oppressed state may have been religion or culture rather than the symptom of material poverty. Gutierrez' quantification of poverty as encompassing the 'institutionalized violence' of oppressors' terrorism and repression of victimized people broadens liberation theology's definition of 'the poor' to include all oppressed persons. All are victims of sin, but tragically some oppressed persons and *ethnos* forge their resulting anger and rage into sin of their own, ironically falling prey to working oppression against a different 'other' or outsider. In so doing former victims follow a typically human path, making a choice to abuse another group. Somehow they are able to ignore or turn away from the resulting suffering with which they should feel great empathy. Though they know oppression, the former victims nevertheless allow their own conduct towards another people group they see as 'other' to fester into sin. Whether such collusiveness with evil is active or passive, the harm is done.

All our lives humankind remains vulnerable to that which is diametrically opposed to the life and teachings of our Savior. Yet we are not slaves to evil. We are free agents who work every day before God and humanity in building up or tearing down goodness in God's earthly kingdom. In so doing we operate not only in our true beliefs or *orthodoxy*, but rather through our *orthopraxy*, how we work in the world. Do we follow

⁸ Gutierrez, *A Theology of Liberation*, xxi.

Christ in uniting salvific work? An alternative often seen is a turning away in passive or active exclusion and divisiveness. To succumb in this way is to work for the evil one in sin that victimizes and oppresses, causing deep pain. Evil worked in the world as sin is the great divider of persons and destroyer of *koinonia*. "Sin is at the heart of every breaking of a brotherhood and sisterhood among human beings; it will therefore be a demand for a behavior and a choice."⁹

Han—"The Abysmal Experience of Pain"¹⁰

Andrew Park names the brokenheartedness of victims of personal and cultural oppression and abuse as Han—a wounded heart.

A wound...usually involves division of tissue or rupture of membrane due to external violence. Han is the division of the tissue of the heart caused by abuse, exploitation, and violence...when the heart is hurt so much, it ruptures symbolically, it aches. When the aching heart is wounded again by external violence, the victim suffers yet a deeper pain (becoming) Han in the heart.¹¹

Persons holding deep Han experience a loss of self-value/self-esteem, and are often unable to love God or neighbor. This is because they have been betrayed by a system such as declared or effective slavery or betrayal by a person whom they should be able to trust. An example is violation of bodily integrity by a father, uncle or brother. Han acts as a physical and emotional disease that breaks trust and blocks normal feelings. "Han can be compared to the black hole theory in astrophysics...Whatever a black hole touches it

⁹ Nickoloff, *Gustavo Gutierrez*, 48.

¹⁰ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 15.

¹¹ Park, *The Wounded Heart of God*, 20.

swallows up. Its gravity is so strong that nothing, not even light, can escape (and) it...implodes and collapses...(into)...sadness, despair, and bitterness."¹²

Han can lead to complete emotional detachment from self, God, and neighbor. The only strength this han-filled person has left is the desire to die in order to be out of the great empty pain of brokenheartedness. The normal feelings of this person have been lost to them as a way of coping with pain too great to bear. Park calls this 'negative letting go,' a "resignation, self-renunciation, and self-abnegation...which is desolate, barren, bitter, and meaningless."¹³ He hits on the head the true tragedy of Han—it is suffering that brings no positive result of any kind. Han traps a person in a pit of grief, sadness, and shame. This presents an absence of valued self for any purpose except knowing pain. A person in deep Han may alternatively experience only a feeling of total emptiness, total abandonment. It is impossible then, in this place of 'loss of self' to experience fellowship of any kind. Even in company a person in deep Han feels nothing—no connection with God or neighbor, only darkness, helplessness, and a void of emptiness. Persons held captive in Han require liberation for personal renewal into free agency of known value of self, relationship to God and neighbor, and empowerment for working for goodness and freedom in the world.

A Theology of Liberation Centering Jesus as Liberator of Humanity

"Theology, understanding faith, is *animated by the desire to help others live according to the Spirit*. To believe is a vital and communal experience. The mystery of God must be accepted in prayer and commitment; this is the moment of silence and

¹² Park, *The Wounded Heart of God*, 17.

¹³ Park, *The Wounded Heart of God*, 18.

practice."¹⁴ Liberation theology teaches personal and community life as necessary to following the Way of Christ. In looking at good and evil we must see contextually through culture and human history rather than focusing in the moment. In this way we can gain insight and understanding into the oppression that causes and/or manipulates poverty in a way of destruction rather than the healing and redemptive Way of Christ.

Gustavo Gutierrez was born in 1928 in Lima, Peru. As a child he knew suffering in being bedridden with osteomyelitis. Gutierrez began as a medical student and ended as a priest, a student of philosophy, psychology, and theology. He evolved into a teacher and theologian pivotal in the understanding and praxis of Christ *contra* oppression in our world.

(Theologically, Father Gutierrez) finds a new kind of society (characterized by justice), a new kind of human being (characterized by other-directedness), and a new kind of Christian disciple (for whom justice is a requirement of faith) all coming into being in those whose faith in God leads them to fight for freedom and justice, that is, for a *human* life.¹⁵

From 1960-1965 Gutierrez began considering working in a new willingness of the 'new openness' of the Roman Catholic Church. This was made possible in the 1965 Second Vatican Council's teaching of opening itself to embrace the world. This open embrace was seen specifically in the growing resolve of Latin Americans to "challenge the injustices of the societies in which they lived (providing) the stimulus for the genesis of the theology of liberation."¹⁶ This cultural context and political climate of oppression led to the Second General Conference of the Latin American Episcopacy (in 1968 in

¹⁴ Nickoloff, *Gustavo Gutierrez*, 60-61.

¹⁵ Nickoloff, *Gustavo Gutierrez*, 2-3.

¹⁶ Nickoloff, *Gustavo Gutierrez*, 3.

Medellin, Colombia) as Gutierrez sought to "establish a salvific dialog between God and concrete human beings (specifically the poor) in Latin America."¹⁷

Elsa Tamez compares Latin America's cultural and political misery of "unemployment...malnutrition...and exploitation" as cheap labor without a voice or self-determination to the time and place in which 'the Good News came,' when the powerful Romans crucified Christ on grounds that He advocated violent overthrow of their government. Tamez teaches importantly that it was not the Jews, who stoned blasphemers, but the Romans who killed Jesus, mistakenly seeing him in their contextual place in history as a zealot, or threatening political rebel.¹⁸

Moltmann agrees, writing in his work *The Crucified God*, "Jesus died a political death as a rebel on the cross." He was seen by the government as a threat to peace, or the *Pax Romana*.¹⁹ In his great work of atonement Christ revealed himself to the lost ones, pouring out his grace and bringing freedom from the tyranny of this world and even death itself. "God became the crucified God in order that we might become the free sons (and daughters) of God."²⁰ Moltmann sees the work of Christ as political action in which Christ frees both oppressed and oppressor. "The crucified God is in fact a stateless and classless God. But that does not mean that he is an un-political God. He is the God of the poor, the oppressed, and the humiliated."²¹ The work of Christ on the cross makes possible for all time emancipation of persons. Moltmann's Christocentric theology

¹⁷ Nickoloff, *Gustavo Gutierrez*, 3-4.

¹⁸ Elsa Tamez, *Good News for the Poor*, in *Third World Liberation Theologies*, ed. Deane William Fenn (Maryknoll, NY: Orbis Books, 1986), 189-190.

¹⁹ Jürgen Moltmann, *The Crucified God* (Minneapolis, MN: Fortress Press, 1993), 69.

²⁰ Moltmann, *The Crucified God*, 188-189.

²¹ Moltmann, *The Crucified God*, 329.

characterizes this freeing work of Jesus as a "symbol of (God made man working) liberation from the vicious circle of alienation (or 'otherness')." ²²

Liberation Theology in Latin America

In the late 1960's Father Gustavo Gutierrez of Lima, Peru was called to political action. He understood the fearless working life ministry and radical manner of Jesus' death as exemplary of working "at the heart of the historical current of humanity; the struggle of a just society in its own right very much a part of salvation history." ²³ Gutierrez points to the true heart of the gospel, freedom in Christ, as "profound longing of the Latin American peoples...(in the) innermost hearts of the poor and oppressed of this world...all prophetic denunciation of great injustices in South America." ²⁴

Gutierrez points to Iberian colonization as the initial cause of South America's continental dependency leading to modern under-development. Next he cites mining centers and plantations as wielding a cultural plague of historical oppression. This was enabled by international capitalism of dominant countries that fed the paradigm of oppression and widened the boundaries between rich and poor, developed and undeveloped countries..."producing a marked separation of two human groups." ²⁵ Not only wide and deep poverty but also systematic murder of clergy who spoke out for the poor on behalf of justice and peace ensued. Gutierrez cites as an example the murder of Archbishop Oscar Romero of El Salvador by the political regime in 1980.

²² Moltmann, *The Crucified God*, 334.

²³ Gutierrez, *A Theology of Liberation*, 97.

²⁴ Gutierrez, *A Theology of Liberation*, xxxviii.

²⁵ Gutierrez, *A Theology of Liberation*, 51-53.

He died—they killed him—for bearing witness to the God of life and to his predilection for the poor and the oppressed. It was because he believed in this God that he uttered an anguished and angry cry to the Salvadoran army...(and)...the next evening his blood sealed the covenant he had made with God, with the people, and with his church (in) an utterly free encounter with the Lord.²⁶

A rift of suffering had developed among Gutierrez's beloved people, leading to a poisonous and toxic culture of social revolution, violence and death.

The violence of Jesus' death, a 'total gift,' is characterized as exemplar for committed political action in Latin America in becoming "more radical, total, and efficacious."²⁷ This troubles the Roman Catholic Church. Pope Francis has recently characterized a vision of healthy liberating mission for the Church in the spirit of Christ as "centered on fraternity, solidarity, social justice, and the common good rather than notions like homeland and revolution."²⁸ Nevertheless, Pope Francis clarified that the slum priests martyred in Latin America who have been labeled communists were not communists, but "priests fighting for social justice (against the oppression of the dominant political system) which assaults the (freedom, salvation) project of Jesus."²⁹

In Bolivia Pope Francis recently spoke out for the lowly, teaching a duty and call to watch over the discarded ones and to "preserve their precious culture...The people's transformation comes about through integral development of the human person, promotion of sociopolitical dialog, and the practice of social justice."³⁰ In his homily in

²⁶ Gutierrez, *A Theology of Liberation*, xliii.

²⁷ Gutierrez, *A Theology of Liberation*, xii.

²⁸ Rafael Luciani and Félix Palazzi, "A Rooted Vision: The Latin American Origins of Pope Francis' Theology," *America: The National Catholic Review*, February 1, 2016, 22.

²⁹ Luciani and Palazzi, "A Rooted Vision," 22.

³⁰ Luciani and Palazzi, "A Rooted Vision," 20.

Quito, Ecuador on July 7, 2015 Pope Francis challenged the faithful of Christ to see the Church's call as opting for the poor people."³¹ Francis speaks in the tradition of Vatican II especially as interpreted by the bishops' conference at Medellin in 1968 as inspiring the liberation theology Gutierrez taught and lived. This theology holds at its heart the tenet known as God's "preferential (having priority) option for the poor."³² Some have objected to this tenet as flawed on the basis that the Bible teaches broadly that God loves all people and Christ ministered to all people, poor and non-poor alike.³³ However, liberation theology does not rank people in terms of importance, merely in terms of need of feeding and tending. God centers in uplifting and renewing all persons for joyful life.

This 'option for the poor' is first characterized in a setting of "the first, most enduring, and most emblematic example of (a theology of liberation birthed in) poverty, political oppression, and dehumanization...portraying Christ as liberator (of persons from sin)...which is universal and does not lie exclusively with the oppressor."³⁴ In rooting out sin even in any context of oppression and ministering to the oppressed ones, the fact that the oppressed are sinners too must not be forgotten. Jesus worked in this healing knowledge as he ministered to the poor, the oppressed alien to the Hebrews, and to women and 'the unclean.' Jesus worked not only for the freedom of these persons from outside oppression, he healed their own sin and the sin of their oppressors as well.

³¹ Luciani and Palazzi, "A Rooted Vision," 22.

³² Nickoloff, *Gustavo Gutierrez*, 13.

³³ Bruce G. Fawcett, "A Critical Analysis of Some Hermeneutical Principles Found in Latin American Theologies of Liberation," *JETS* 37, no. 4 (December 1994): 571, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

³⁴ Peter Bouteneff, "Liberation: Challenges to Modern Orthodox Theology from the Contextual Theologies," *Union Seminary Quarterly Review* 63, no. 3-4 (2012): 25-27, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

Gutierrez understands poverty as an ambiguous term. 'Evangelical poverty' is an ideal. "The poor person is able to welcome God, an openness to God, a willingness to be used by God, a humility before God...synonymous with faith...finding its highest expression in (Matthew's) Beatitudes."³⁵ Material poverty is considered degrading and is rejected by the conscience of contemporary persons. Even those who are not or do not wish to be aware of the root causes of this poverty believe it should be struggled against. To be poor means to death by hunger, illiteracy, exploitation by others. All the time one does not know that one is being exploited because one does not live in real free agency. This poverty is material and cultural, collective and militant in its contrast to evangelical poverty.³⁶ Voluntary poverty is joining those in poverty of one's own free will, "choosing to live in solidarity with those who suffer destitution through no choice of their own (analogous to the 'voluntary poverty' championed by Dorothy Day)."³⁷

Gutierrez cites the freedom of the Exodus tradition in naming the lifework of Christ as our Passover, following God's liberation of Israel from the endless subhuman oppression of slaves making endless piles of bricks for edifices of Pharaoh in make-work.

God's liberation of Israel is a political action. It is the breaking away from a situation of despoliation and misery and a beginning of a suppression of the disorder and the creation of a new order (in which the Lord, as Liberator, appoints us)...to open the eyes that are blind, to bring captives out of prison, out of the dungeons where they live in darkness (Isa. 42:5-7)—a transition from sin to grace, from death to life, from injustice to justice, from the subhuman to the human.³⁸

³⁵ Gutierrez, *A Theology of Liberation*, 169.

³⁶ Gutierrez, *A Theology of Liberation*, 163-164.

³⁷ Nickoloff, *Gustavo Gutierrez*, 14.

³⁸ Nickoloff, *Gustavo Gutierrez*, 81.

Christ works hospitality for us by introducing us by the gift of his Spirit into communion with God and each other.³⁹ This free grace provides a powerful example for us in administering a witness of God in the Spirit through Christ here and now. This works a vision for us in which we are not intended to be victims or even mere observers, but Spirit-filled powerful actors for Christ in the cause of renewing and restoring the oppressed persons and nations of our world. This orthopraxy encompasses work for others as well as work for liberation of self. As Gutierrez teaches, "Liberated humanity does not overcome God; rather, in partnership with God human beings overcome their own enslavement."⁴⁰

A Liberation Theology of North American Indians

In his book *American Indian Liberation: A Theology of Sovereignty* Reverend George E. Tinker, Lutheran pastor and a member of the Osage Nation describes in graphic detail the ruthlessness by which North American colonization wreaked destruction on native peoples. Tinker gives voice to these cultures, their ancient songs, their stories, attachment to the land, and centrism of community life. He provides an understanding of how these strong and independent people were worked by the European colonizers into "the poorest of the poor in North America, consistently oppressed politically, socially, psychologically, and economically, with ramifications that manifest

³⁹ Gutierrez, *A Theology of Liberation*, 103.

⁴⁰ Nickoloff, *Gustavo Gutierrez*, 16.

themselves in (these people groups') physical and mental health and...spiritual well-being."⁴¹

Tinker describes from a "native point of view...(for a) polyvalent understanding" the oppressive and murderous ways of Europeans in their conquest and colonization of the Americas beginning in 1492 with the kidnapping and enslaving of Caribbean Native Americans.⁴² In Hispaniola alone, Columbus as governor "was directly responsible for murder and death of some seven million aboriginal inhabitants."⁴³ It was a Holocaust of proportions largely unknown that was left out of children's history books for obvious reasons. Tinker names missionaries of the gospel as the most efficient means for carrying out the next aspect of the conquest, centering in destruction of indigenous cultures and replacing them with "the European value system and cultural patterns of behavior."⁴⁴

In explaining this cultural displacement Tinker posits four deep structural cultural differences between the native Indian peoples and American European-based cultures and religions. First, indigenous traditions are based in spatiality rather than temporality. Whatever the political system, the euro-western world has as its goal money and 'progress' Tinker calls a temporal notion of history rather than the spatial orientation of indigenous peoples based in the common good of all peoples. Second, indigenous American Indian cultures prioritize the good of the community over the success and independence of the individual central to European cultural values. For instance in their religions, rather than the salvation of the individual, native peoples look to the 'good of

⁴¹ George E. Tinker, *American Indian Liberation: A Theology of Sovereignty* (Maryknoll, NY: Orbis Books, 2008), 128.

⁴² Tinker, *American Indian Liberation*, 4-5.

⁴³ Tinker, *American Indian Liberation*, 5.

⁴⁴ Tinker, *American Indian Liberation*, 6.

the community.' Tinker sees imposition of centering on the individual as culturally destructive, working *contra* the native worldview in its religious ceremonies, which center in the whole community. Third, indigenous peoples see an interrelatedness of the whole created/natural world with all creatures belonging as a part of their community. Interestingly, this inclusiveness is echoed in Psalm 148 where not only the people, but also the land and sea animals, as well as the weather events praise the Lord as one creation together. Fourth, individual or collective land ownership is a concept foreign to indigenous peoples. Rather there is a 'filial attachment' to particular places which brings with it responsibility.⁴⁵ The conquests of North American lands ranged from a 'gentler' approach in the missions, which taught territorial ownership of land and western religion, to surprise massacres of entire villages including women, old people, and children.⁴⁶

Tinker sees a growing resistance among Amerindians to attempts to eradicate their culture. "White politicians and church leaders called 'civilizing' Indians—as if Indians, being more animal than human, had no civilization of their own."⁴⁷ For instance the AIM (American Indian Movement) founded in 1968 and the Indian Youth Council beginning in the 1970's provide forums for discussing issues of Indian justice and exercising proactive resistance. This feeds an awakening of a renewed cultural pride in helping to affirm Indian values, cultural traditions, and traditional religions. One victory of this resistance in the bridge years from the 80's to the 90's was the cessation of the Columbus Day parade. Tinker reports this event to be seen by native peoples as a

⁴⁵ Tinker, *American Indian Liberation*, 8-9.

⁴⁶ Tinker, *American Indian Liberation*, 12-13, in Stan Hoig, *The Sand Creek Massacre* (Norman, OK: Oklahoma University Press, 1961).

⁴⁷ Tinker, *American Indian Liberation*, 14.

"celebration of a mass murderer and terrorist Christopher Columbus as an all-American hero."⁴⁸

In Tinker's theology of liberation for Amerindian Christians he likens the process of moving forward to 'paddling a canoe upstream.' Tinker dreams of "indigenous Christianity that begins to look less and less like mainline European and amer-european Christianity as Indians determine for themselves how they will interpret the gospel."⁴⁹ Like Gutierrez in his liberation theology of South American native peoples, Tinker sees liberation of native North American peoples as "nothing short of explicitly political. Amerindians are the poorest of the poor in North America, consistently oppressed and suppressed politically, socially, psychologically, and economically, with ramifications that manifest themselves in our physical and mental health and in our spiritual well-being as well."⁵⁰

However, Tinker sees clear distinctions between his understanding of a liberal radical interpretation of the gospel and Gutierrez' liberation theology, which embraces the gospel as fully applicable for all persons. Tinker views this homogeneous approach as to some degree validating the evil perpetrated against indigenous North American peoples in "colonization of our culture and conquest of our lands...and continued disaffirmation...of (peoples and) ancient spiritual traditions given to us by the sacred power that Christians call God."⁵¹

⁴⁸ Tinker, *American Indian Liberation*, 14.

⁴⁹ Tinker, *American Indian Liberation*, 15.

⁵⁰ Tinker, *American Indian Liberation*, 128.

⁵¹ Tinker, *American Indian Liberation*, 129.

For Tinker, Native Amerindian liberation theology starts not with Jesus, and not with an affirmation of Israelite history. He sees the European conquest of the Americas and treatment of indigenous peoples as comparable to Israel's invasion, conquest, and extermination of the inhabitants of Canaan lands. Both conquests draw on 'right' of conquest in justifying murder of native peoples.

Tinker teaches this as demonstrating a divergence from the African American understanding of the Bible. In Tinker's understanding African American Christians see themselves in the Exodus as emancipated people, whereas Indians see themselves as Canaanites and never as freed Israel. Even the basic theological traditional liberation language of God's 'preferential option for the poor' Tinker considers 'laudable and liberative' but not speaking to Indians as it pre-supposes historical understandings of (material) poverty rather than the Indian priority of sharing the land and resources as a people community. Therefore Tinker sees this tenet as playing to themes foreign to Indian cultural history.⁵² He suggests instead Indian association with God's 'old covenant' promise in the context of Amerindian prayer and ceremony, in a widespread revival of Indian cultural traditions so affirming to heritage and continuing cultural integrity for Amerindians in everyday life. Tinker concludes by calling on "all White Christians to cease and desist from imposing their culture and beliefs on Indians, resisting the temptation to convert tribal peoples from their ancient and God-given spiritual and religious traditions."⁵³ Thus, Tinker's Native North American liberation theology rejects The South American way of its native son Gutierrez, as Tinker encourages his people: "Dream a new dream. Imagine a new world, and struggle to give it birth (finding voice in

⁵² Tinker, *American Indian Liberation*, 131-132, 136.

⁵³ Tinker, *American Indian Liberation*, 141-142.

the cry of Martin Luther King Junior,) "God makes a way out of no way!"⁵⁴ Despite his Christian theological education and Lutheranism, Tinker does not fully embrace King's theology of peace based in Christ for all people. Tinker's theology of cultural healing for his own native people group rests firmly in retention of an option of maintaining for them traditional Amerindian religion(s).

A Liberation Theology of Palestinians

In carving out a state for the Jewish people so decimated in the attempted genocide by Hitler's regime, hardship was worked on another native people of the Holy Land. The evil and shameful tragedy of the Holocaust led to a multi-national decision to restore some of the land biblically given by Yahweh to the Hebrews. Contemporaneously with the creation of the modern state of Israel and its new freedom and identity for Jews came the irony of Jewish oppression of Palestinians. This took forms including depopulation of some 400 Palestinian villages and a mass slaughter of longtime inhabitants in the Palestinian village of Deir Yassin where Jewish soldiers massacred more than 100 villagers in April 1948. As a Jew of conscience specializing in post-Holocaust thought, Marc H. Ellis looks at and writes on issues of Palestinian oppression with great empathy, comparing the suffering at Deir Yassin to suffering of his own people in the Holocaust:

...the tears of the children, the silent screams that terrify mothers, the prayers of anguished old men, resound in the history of the Palestinian people—in their catastrophe, just as they were heard (in the Holocaust). For if the Holocaust

⁵⁴ Tinker, *American Indian Liberation*, 163.

represents a tragic end to Jewish exile and powerlessness, the creation of the state of Israel represents the beginning of Palestinian exile and powerlessness.⁵⁵

Salma Khadra Jayyusi, a Palestinian professor and anthropologist agrees.

The state of Israel was founded on the soil of Palestine after the most hideous crime in modern times had been enacted against the Jews on European soil. The West, in the face of such insistence on the Holocaust abomination, and being itself the perpetrator...lost its balance. It became ready to offer a major sacrifice and the Palestinians were the sacrificial lamb.⁵⁶

Theologian Rosemary Radford Ruether characterizes the massacre at Deir Yassin as part of an Israeli strategy of expulsion of Palestinians from the new modern Israel "intended to terrorize Palestinians into fleeing from the area or failing that, forcibly expelling them. As a result of (these actions) carried on mostly under cover of war in 1947-9, about a million Palestinians were cleared from the expanded territory that became the *de facto* borders of Israel in 1950."⁵⁷ Such thoughtful commentary of Jewish, Arab, and Christian thinkers alike demonstrates the guilt and deep multi-cultural wounds and devastation woven deeply into the creation of modern Israel. "Jews have and therefore are always capable of committing acts that we lament and rage against when directed against us."⁵⁸

While on a seminary trip to the Holy Land in 2014 we visited a school in Israel run by an Israeli Melkite Catholic Priest. He told us how as a child he and his family were forcibly thrown off their land that had been in their family since the first century

⁵⁵ Marc H. Ellis, "Remembering Deir Yassin: A Reflection on Memory and Justice," in *Remembering Deir Yassin: The Future of Israel and Palestine* (Brooklyn, NY: Olive Branch Press, 1998), 10, 13.

⁵⁶ Salma Khadra Jayyusi, "The End of Innocence," in *Remembering Deir Yassin: The Future of Israel and Palestine* (Brooklyn, NY: Olive Branch Press, 1998), 32.

⁵⁷ Rosemary Radford Ruether, "Christianity and the Future of Israeli-Palestinian Relations," in *Remembering Deir Yassin: The Future of Israel and Palestine* (Brooklyn, NY: Olive Branch Press, 1998), 113.

⁵⁸ Ellis, "Remembering Deir Yassin," 19.

when they had embraced Christianity. Their land and house became a home for Jews in the new Israel. Far from living in a vengeful way, this priest decided to run a high-quality ecumenical school where Christian, Jewish and Muslim children learn and grow up together. In his mind, this is the only way he knows of healing the deep wounds wreaked by the German oppression of the Jews, who in turn worked oppression against his family. Palestinians constitute another ancient people rooted and invested deeply in the Holy Land. It was clear to see that the greatest sadness of this priest was not the loss of family property/place, but the presence of a number '2' on his Israeli passport, clearly setting him out as an 'other,' a non-Jew.

Rosemary Ruether proposes a path for working against such subtle divisiveness:

We need to find a way to affirm a God of justice for all people who calls us into mutually affirming coexistence, against exclusivist views that identify the oneness of God with the unique election of one group against others...favor(ing) one people...(and creating) theologies that justify violence and oppression.⁵⁹

Fuad Bassim Nijim, who grew up on the West Bank under Israeli occupation writes:

"Deir Yassin (ironically neighboring the Yad Vashem Holocaust memorial museum) is one place where human brutality was left unchecked, where one victimized people turned oppressor and another was subdued into a state of near extinction."⁶⁰

Father Naim Ateek, writing as a Palestinian Christian spending many years in Israel-Palestine considers a liberation theology for Palestinians in light of the contextual history of the region's ancient and recent modern past. "God has something very important to say to both the oppressed and the oppressors in the Middle East," teaches Ateek. He takes exception to views of genocide in Scripture (e.g. Joshua Chapter 6) and

⁵⁹ Ruether, "Christianity and the Future," 122.

⁶⁰ Fuad Bassim Nijim, "A Memorial Landscape Design for Deir Yassin," in *Remembering Deir Yassin: The Future of Israel and Palestine* (Brooklyn, NY: Olive Branch Press, 1998), 64.

derides a worldview sanctioning such conduct in modern times after God came to us as a God of love in Christ.⁶¹

Is such a passage, which is attributed to God, consistent with how God is revealed in Jesus Christ? If not, we must say that it only reveals a human understanding of God's nature and purpose that was superseded or corrected by the revelation in Christ. In other words, such passages are revelatory of a stage of development of the human understanding of God that we must regard, in light of Christ's revelation, as inadequate and incomplete.⁶²

Ateek cites Leviticus 25:23 for the Truth, (central too to Native Amerindian culture), that the land belongs to God alone, not to Israel, "for the land is mine; (says the Lord) for you are strangers and sojourners with me."⁶³ For Ateek,

Our understanding of God today obliges us to conclude that the God who was perceived by the Israelites as the God who owned 'the land of Canaan' is none other than the God whom we have come to know as the God who owns the whole world...The blessing of God's concern for one people is universalized to encompass every people and every land.⁶⁴

Ateek has a dream for peace and justice and freedom in the quagmire of Israeli statehood and Palestinian yearning for self-determination. He recognizes that "the solution of two states in Palestine is what Jewish settlers wanted in the first place, before 1948, and that Palestinians rejected it. Now, it is what Palestinians have come to accept, while Israeli Jews have rejected it."⁶⁵ He sees a need for Palestinians to acknowledge the Holocaust and to understand its trauma. Conversely, the Jews should apologize to the Palestinians for their feeling of...superiority concerning rights to the land. Both must see "There is

⁶¹ Naim Stifan Ateek, *Justice and Only Justice: A Palestinian Theology of Liberation* (Maryknoll, NY: Orbis Books, 1996), 6.

⁶² Ateek, *Justice and Only Justice*, 83.

⁶³ Ateek, *Justice and Only Justice*, 106.

⁶⁴ Ateek, *Justice and Only Justice*, 108.

⁶⁵ Ateek, *Justice and Only Justice*, 167.

room for both of us here."⁶⁶ In addition, recognizing that Jerusalem is a holy city for three faiths, "it must remain united and not divided, not Judaized, Islamized, or Christianized: it will be the city of the one God."⁶⁷ He ends with poem of Saint Francis of Assisi epitomizing a theology of liberation in freedom and room and kindness for all people in the Holy Land:

Lord, make me an instrument of your peace.
Where there is hatred let me sow love,
Where there is injury, pardon; Where there is doubt, faith;
Where there is despair, hope; Where there is darkness, light;
Where there is sadness, joy.
O divine Master, Grant that I may not so much seek
to be consoled, as to console, to be understood as to understand,
to be loved, as to love. For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.⁶⁸

Though Gutierrez and Tinker both envision and work in theologies of liberation for their respective Amerindian peoples' restoration and healing, their religious *telos* are quite divergent. Gutierrez is a devout Roman Catholic Christian maintaining a political theology of liberation based on Christ as Liberator for all humankind. Tinker, though a Lutheran pastor, advocates for restoring Indian identity and maintaining an option for northern Amerindians to hold to their ancient faith(s).

As a Palestinian Christian, Father Ateek seeks inclusiveness and peaceful co-existence among all inhabitants of the Holy Land. Christians, Jews, and Muslims are irrevocably linked together by ancient and modern cultural and historical bonds springing from love of God. In their diversity comprising many cultures the people of the Middle

⁶⁶ Ateek, *Justice and Only Justice*, 171.

⁶⁷ Ateek, *Justice and Only Justice*, 174.

⁶⁸ George Appleton, *The Oxford Book of Prayer* (Oxford, NY: Oxford University Press, 1985), 217, 275.

East must find room for each other and a way to live together in peace in their Holy City of Jerusalem. Perhaps in embracing commonality as people who understand pain and still live in Han they can find compassion for each other and live together in mutual respect.

Relation to Ministry Context

Poverty can be positive as voluntary wholehearted service to others. Many times poverty is negative and misery invoking, for example in cases of material need or in brokenheartedness, impoverishment of the human spirit. Persons impoverished in any negative way require a safe place of welcome and trust in order to be initially healed and restored into self-value in the Spirit. Only in free agency of self can one truly give all to God. Only in known self can a person open himself or herself in generosity to a neighbor.

Clearly Amerindian peoples, Jews, and Palestinians are victims of staggering and cruel oppression. Tinker and Gutierrez write from different viewpoints of their own respective Indian peoples. They offer distinct theologies of Amerindian liberation centered in changing the actions and worldviews of oppressor peoples. They differ in understanding on retention of ancient religious practices for healing and renewal today.

In the Holy Land people of conscience struggle to find a solution for peace and respect among today's inhabitants in their wide religious and cultural diversity. Ellis, a self-described 'Jew of conscience' and Ateek, a Palestinian Christian priest who longs for peace in the Holy Land also live deeply in liberation theologies, but with a different outlook. They see and name sin on the part of both Israelis and Palestinians, telling a cautionary tale for the future—the oppressed must take great care in not becoming an oppressor when circumstances change. Both Ellis and Ateek teach continued examination

and reevaluation of ancient biblical worldviews leading to a modern belief in divine right of conquest of an 'other' people, their lands, property, and freedom of self-determination.

On the psychiatric ward many patients are the victims of terrible oppression and cruelty including rape, beatings, and humiliations of every description. Deep in the spirit of liberation theology lies the truth that sin resides in both the oppressor and the oppressed. For real personal healing and renewal out of brokenheartedness or Han, 'the abysmal experience of pain,' patients require personal strength to admit their own shortcomings and accept God's healing love (receive forgiveness).⁶⁹ The next step is moving on in a place of trust and safety to empowerment to forgive the ones who have oppressed them. In this way patients experience initial emotional healing by affirmatively deciding to see themselves as valuable persons who can make decisions for the good. In beginning to trust God they begin to empty themselves of rage and gain personal free agency. Departure of rage and emptiness opens up room for love and joy as the present Holy Spirit begins to fill hearts and minds with a capacity to love and be loved. Patients gain strength to say no to a life of further oppression in new independence with God.

Reconciliation with an oppressor is an immensely difficult and multi-faceted endeavor. Spirituality class provides a time for emotional healing in many brokenhearted patients who have been victimized. These patients hold anger and have lost knowledge of their value and free agency. Forgiveness is a crucial part of the healing process. A heart overwhelmed by anger and resentment is lacking its complement of space for affirming capacity of self and for helping neighbor. In a covenant group with God a chaplain works

⁶⁹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Concept of Sin* (Nashville, TN: Abingdon Press, 1993), 15.

in the healing present Spirit as Christ makes possible emptying of anger and sadness. In this humble place Jesus renews and restores persons for new vibrant and joyful life.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

This Christ came to humankind as God incarnate who works in caring for and healing brokenhearted persons out of pain, sin, and distance. In bringing this healing kingdom of God on earth Christ partners with the Holy Spirit, our Comforter and Advocate. The Holy Spirit calls persons into free alliance with God in healing the brokenhearted and also in resisting and fighting evil in our world today. Evil's destructive wreckage of the spirit in persons is clearly visible in psychiatric patients hospitalized in acute care behavioral health units (BHUs). Chaplains leading 'spirituality groups' for acute care psychiatric patients work optimally in a proposed renewing God-centered ministry model of hospitality, covenant/trust group and prayer.

Among psychiatric inpatients hospitalized in acute care facilities many persons have been hurt to an extreme such that free agency for joyful good life has been seemingly obliterated. Many have despaired and tried to take their own lives. Others isolate themselves from all human contact. The need for healing, renewal, and restoration in such patients is critical for continued life. In a group of trust with a chaplain who acts as God's representative even patients despairing and detached from others are remarkably brave in opening their hearts and minds to the Spirit's healing work in Jesus Christ.

When Jesus lived among us in the flesh (*sarx*, σὰρξ) he was not only Teacher and Companion to his disciples, he was their Comforter. Before Jesus returned to his

Heavenly Father he promised his disciples that he would send them another Comforter (John 14:16-17) who is the Holy Spirit. The Spirit of God is forever present as the one who uplifts, restores, and renews persons. The Spirit works in closing the gap between God and humankind worked by evil and sin.

Abuse of persons is found everywhere but is particularly common in the experience of psychiatric acute care patients. Often a dominant person or group operates in self-serving cruelty. In a view of innate superiority or need to diminish others they work with the forces of evil in harming another person. Typically there is a vulnerability of youth or weakness in the abused person, who suffers great physical and/or emotional harm at the hands of someone in a position of power or authority. This can be a parent, older sibling or other adult relative, a clergyperson, teacher, club/group leader or coach—one who should be dependable as trustworthy! Some persons subjected to such evil experience a life-deadening or life-threatening breach of trust so severe that emergency care is sought. Inpatient psychiatric hospitalization follows.

This chapter will set out a sampling of 'spirituality group' models known from the literature in treating acute care psychiatric patients. Such models attempt to restore feelings of self-worth, hopefulness, and a desire and ability to relate in a healthy helpful way to others. A proposed God-centered model incorporating hospitality, trust group, and prayer will then be explored and presented. Finally, this chapter will also consider sociobiological factors in human infliction of evil that wreak a havoc of brokenheartedness, particularly among vulnerable persons in acute psychiatric care. Sociobiology also reveals possibilities for teaching skills for resistance and building resiliency to evil. Despite the carnage seen on the news nearly every day we are not at the

mercy of evil. We are capable of discerning patterns for strengthened emotional health and renewal of persons for good and productive life in societies of today's world.

Hospital chaplains teaching or facilitating spirituality group attempt to restore brokenhearted patients suffering various forms of mental illness. Brokenheartedness is often exacerbated by evil inflicted by persons in a position of trust. Traditionally, chaplains have looked to medical models that have historically tended to avoid incorporation of God-inclusive healing. This medical view has begun to change as studies by medical doctors find consistent associations between spirituality and patients' moral understanding, coping skills for emotional illness, decreased rates of suicide, lowered depression, and improved healthy behaviors. Contrastingly, patients' expressed detachment from God has been linked to increased "negative patient outcomes (such as) increased risk of dying...e.g. 'Wondered whether God had abandoned me'—a 28% increased risk of dying...(and) 'Questioned God's love for me'— a 22% increased risk."¹

David and Susan Larson reported in 2003 positive findings of the medical and emotional healing effectiveness of incorporating spirituality in the healing regimen. Despite the "reduced risk of suicide"...(and providing)...comfort and hope, for a sense of belonging, and the feeling of being loved and valued in the midst of their illness..." in some clinical BHU settings "chaplains and/or spiritual religious counselors are not even allowed to see psychiatric patients unless the treating physician writes an order for it."² The Larson paper strongly encourages hospitals to ask about the role of spirituality in patients' lives, but remarkably notwithstanding the above findings of spiritual connection

¹ David B. Larson and Susan Larson, "Spirituality's Potential Relevance to Physical and Emotional Health: A Brief Review of Quantitative Research," *Journal of Psychology and Theology* 31, no.1 (2003): 38, 40, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

² Larson and Larson, "Spirituality's Potential Relevance to Physical and Emotional Health," 42-43.

to wellness such inquiries may stop short of recommending affirmative work with God in a patient's healing process.³ This reluctance to affirmatively center and partner with God is also reflected in the recovery (non-medical) models for emotional healing used by chaplains in acute psychiatric care spirituality groups.

Recovery Models for Spirituality Groups Used by Chaplains in BHUs

Hospital chaplains typically follow the medical establishment in reluctance to affirmatively name and work in declared partnership with God in the healing process for acutely ill patients in the BHU. Following this historical trend there is a reluctance to affirmatively center God in spirituality group. Rather, God is to be mentioned only when requested by patients or as an option/menu item presented for preference selection by patients in spirituality group. Effects on patients of such ministry models do not appear to have been presented with statistical data.

Rabbi Mark Popovsky who coordinates Jewish Chaplaincy at New York Presbyterian Hospital writes of the dearth of literature and findings on 'spirituality group' work in BHUs: "Very little has been written in the professional literature of pastoral care, psychology, psychiatry or social work assessing the outcome of (spirituality or spiritual issue discussion) groups, setting appropriate goals in establishing them, or discussing what makes them successful."⁴ He describes a model of psychologist Vicky Genia ('Genia model') who "notes that psychotherapeutic models have classically viewed religious tendencies as antithetical to emotional development," creating a "dichotomy in

³ Larson and Larson, "Spirituality's Potential Relevance to Physical and Emotional Health," 49.

⁴ Mark Popovsky, "A Spiritual Discussion Group for Psychiatric In-patients," *The Journal of Pastoral Care and Counseling* 61, no. 1-2 (2007): 119, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

religiously-minded people leaving them torn between two seemingly contradictory worldviews."⁵ Genia's model teaches group members to "constructively challenge one another, gain insights, work through unfinished business from the past, identify goals, and test new behaviors...with the goal of effecting a therapeutic experience."⁶ Popovsky distinguishes Genia's model, which assumes a non-clinical setting and participants without a diagnosis of serious mental illness, from typical patients on an inpatient acute care behavioral health unit. As of 2007, according to Popovsky, "theoretical models for spirituality groups comprising psychiatric in-patients do not exist in the literature."⁷

Popovsky's own model for his group at New York Presbyterian Hospital runs for one afternoon per week for about 45 minutes. Attendance is voluntary and the composition of the group is constantly in flux due to the typical short term of the typical patient's stay on the acute care BHU. Popovsky's model requires mandatory rules of confidentiality, name sharing by each person with an explanation of how they came to be in the hospital, not speaking over or interrupting anyone, and hearing experiences of others. Group members "may not attempt to change what another member believes or convince someone that one particular religious view is right while another is wrong."⁸ Popovsky uses God questions in discussion, but the questions he uses can create and/or encourage doubt in faith among the patients, e.g. "If there is no God, what is the meaning of all our efforts and struggles?"⁹

⁵ Popovsky, "A Spiritual Discussion Group," 120.

⁶ Popovsky, "A Spiritual Discussion Group," 120.

⁷ Popovsky, "A Spiritual Discussion Group," 120.

⁸ Popovsky, "A Spiritual Discussion Group," 122.

⁹ Popovsky, "A Spiritual Discussion Group," 123.

In positing whether God exists, Popovsky does not affirmatively center God to build and encourage faith as a means of emotional healing. He illustrates this in stating as a group goal "to discuss spirituality, not to practice religion...The goal of the group is to discuss and better understand the beliefs group members hold, not to exercise those beliefs...understanding one's own spirituality is an important aspect of (emotional) healing (along with feeling) the security necessary to experiment with new (spiritual ideas to be integrated into concrete actions) for daily living."¹⁰ Popovsky acknowledges a lack of formal research in support of the role of spirituality in emotional healing, but encourages people to consider spirituality as a support in the struggles of life.¹¹

Birnbaum, Birnbaum, and Mayseless connect the neglect of the spiritual dimension by mental health professionals with "the 19th century positivist worldview regarding the material world as the only existing world...Spiritual experiences and beliefs were mostly seen as reflecting anomalous activity of the mind or brain, or as a sort of delusional belief." Yet they note a history of clinical interventions within a religious framework by priests, ministers, rabbis, or pastors openly acknowledging and working in spiritual and transpersonal dimensions.¹² Birnbaum, *et al.* report hearing a patient recalling a feeling of being "surrounded by love and...filled with a strong sense of inner compassion and calm," without following up with any type of God teaching.¹³ They do teach a model for 'engaged' spirituality in mental health interventions in which "clients

¹⁰ Popovsky, "A Spiritual Discussion Group," 125.

¹¹ Popovsky, "A Spiritual Discussion Group," 128.

¹² Liora Birnbaum, Aiton Birnbaum, and Ofra Mayseless, "The Role of Spirituality in Mental Health Interventions: A Developmental Perspective," *International Journal of Transpersonal Studies*, no. 27 (2008): 66, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

¹³ Birnbaum, Birnbaum, and Mayseless, "The Role of Spirituality," 68.

are helped to actively engage in exploring their relationship with the cosmos/higher power...to facilitate healing...(assuming)...their clients are ready and open to view the world from a transpersonal perspective."¹⁴ Again, as with Popovsky, introduction of healing God-talk in the context of emotional health patients is considered after an evaluation of whether a particular patient is 'ready' to hear about God. God as Healer is something not named and taught directly. At best, God is discussed only responsively or offered 'if discussing God would be helpful' for a particular person. Such models do not acknowledge that a patient who has no understanding of God is presently unable to make an informed decision on whether to work with God for personal wholeness and renewal.

Jo Hirschmann writes in 2011 of her experiences in the context of clinical pastoral education (CPE) work in the acute care facility at Phelps Memorial Medical Center in Sleepy Hollow, New York. She quotes Popovsky's statement, *supra*, that very little has been written in the professional literature on spirituality groups in the mental health setting. Hirschmann believes that group leaders in spirituality group should set clear goals in overcoming challenges of short-term psychiatric hospital based groups such as "rapid patient turnover; the heterogeneity of patients' diagnoses; the lack of time to work with patients before, during, and after the groups; and the blurred group boundaries and lack of confidentiality that are intrinsic to working in a ward setting."¹⁵

Hirschmann follows a paradigm in which the leader actively elicits participation among the patients who voluntarily attend spirituality group. She interacts with them on a

¹⁴ Birnbaum, Birnbaum, and Mayseless, "The Role of Spirituality," 70-71.

¹⁵ Jo Hirschmann, "Psychological and Theological Dynamics in an Inpatient Psychiatric Chaplaincy Group," *Journal of Religion and Health* 50, no. 4 (December 2011): 965, in I. D. Yalom and M. Leszcz, *The Theory and Practice of Group Psychotherapy* (New York, NY: Basic Books, 2005), 482-487, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

personal level openly naming patients' efforts, strengths, contributions, and risks they take, noting patients' appreciation. Hirschmann cautions against actively centering God due to what she calls 'prior negative experiences with God' some patients have had. Like the other models discussed, she suggests that patients may speak about God and spirituality group is a supportive place to do that "if talking about their relationship with God or a Higher Power or spirituality is helpful to them."¹⁶

Hirschmann comes to the group with a specific topic such as "love, forgiveness, fear, anger, gratitude, or suffering...asking each participant to share his or her name and an adjective that described how he or she was feeling in that moment. She writes: I modeled this (as chaplain leader) by going first."¹⁷ Hirschmann avoids using the word 'prayer' out of 'respect' for patients' diverse beliefs and practices, although she acknowledges clearly that prayer is appropriate for the setting. She speaks of careful listening to patients, which communicates that she sees that person as "worthy and valuable."¹⁸ She provides for participation by patients not ready to speak by placing their written thoughts in a box she takes to the hospital wishing well container. This speaks of the importance to her of the patients' thoughts, hopes, and dreams.¹⁹

Hirschmann writes of her observation of altruism among patients, who shift between "the roles of help receivers and help providers."²⁰ She uses the Hebrew word *hineni*, meaning 'here I am,' to describe the openness and presence of the chaplain and the

¹⁶ Hirschmann, "Psychological and Theological Dynamics," 966.

¹⁷ Hirschmann, "Psychological and Theological Dynamics," 966.

¹⁸ Hirschmann, "Psychological and Theological Dynamics," 971.

¹⁹ Hirschmann, "Psychological and Theological Dynamics," 973.

²⁰ Hirschmann, "Psychological and Theological Dynamics," 968.

patients, "a profound statement of engaged presence...As a facilitator, I endeavored metaphorically to answer *hineni* to the group, its members, and the present moment, and I invited members of the group to answer *hineni* to me (and the group)."²¹ She is clearly involved in the open vulnerability of spiritual reciprocal sharing with her patients. Hirschmann's clearly 'engaged' model does not, however, affirmatively speak out an invitation or any expectation *for God to answer: "Hineni."*

Hirschmann presents a very moving wish and hope list of her patients in her article. She recognizes that unlike the biblical Hannah in the rabbinic model of prayer from the heart (1 Sam. 1:9-19) the patients in this community name their longings. Even so, she explains that since her group was not a worship service she never described this exercise as to patients as prayer. Her decisions as a clearly believing chaplain against affirmatively naming and claiming God as Present Healer follow the other ministry models. Consistently in the literature God is named only indirectly or only responsively when patients initiate such discussion in the acute care psychiatric setting.

Hirschmann is obviously a deeply religious and engaged chaplain. However, her work with patients in prayer activity without naming prayer for what it is—talk with God, reflects an overwhelming urge derived out of the old medical model not naming God as present Healer. Even after seeing an altruistic promise to pray spoken out by one patient for another, Hirschmann's description of her model does not mention using this as a lead-in to discussion about prayer or directly asking patients if they would like to learn how to pray.

A final example of ministry models used in inpatient acute care psychiatric patients is the model of Levi Gangi as a chaplaincy resident at University of Rochester

²¹ Hirschmann, "Psychological and Theological Dynamics," 969.

Hospital. Gangi used hospitality in allowing patients to choose their seats around a large table. He introduces himself, and greets each patient by name. Then, following the historical contextual bias against religious teaching, Gangi attempts to distinguish spirituality from religion, though he defines "prayer, meditation, and scripture reading" as "normal spiritual practices."²²

Gangi names his group as a non-judgmental community using a recovery model as opposed to a medical model, in which "spirituality plays a significant role...(and addresses) not only a patient's physical health but his or her entire outlook on life."²³ Gangi names patients' central queries as "Do I matter? Am I worthy of love?...seeing spirituality group as providing a healthy atmosphere for patients to explore meaning (together in a non-judgmental fellowship)."²⁴ Gangi's model presents this safe group as one of "enhanced community with others...by receiving attention in ways that enhance recovery (such as answering the leader's open-ended questions) without feeling judged, belittled, or cut off...in a calm structured environment where everyone felt free to share or participate silently."²⁵

Gangi notices that patients who are initially withdrawn "are slowly brought out of isolation as they sense their genuine value to those around them. Whether they speak or not, simply attending the group is an opportunity for the group leader and other group

²² Levi Gangi, "A Lifetime of Recovery: Spirituality Groups on an Acute Inpatient Psychiatry Unit," *Journal of Pastoral Care and Counseling* 68, no. 2 (2014): 5, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

²³ Levi Gangi, "A Lifetime of Recovery," in Joint Commission for the Accreditation of Healthcare Organizations, "Provision of Care, Treatment, and Services (CAMH/Hospitals)," 2013, 1-2.

²⁴ Gangi, "A Lifetime of Recovery," in Joint Commission for the Accreditation of Healthcare Organizations, "Provision of Care, Treatment, and Services (CAMH/Hospitals)," 2013, 5.

²⁵ Gangi, "A Lifetime of Recovery," in Joint Commission for the Accreditation of Healthcare Organizations, "Provision of Care, Treatment, and Services (CAMH/Hospitals)," 2013, 5-6.

members to affirm their courageous participation...(as) a level of trust develops...(during the 40-45 minutes of group)."²⁶ He notices that patients in this safe environment find acceptance for who they are right now. They gain understanding that they are a part of something much bigger than the oppression or obsession they hold, bringing a healing perspective. Like the other recovery models discussed Gangi does not pray, ask for prayer, or teach patients to pray personally to God. He does incorporate into his model closing moments of silence or the serenity prayer as "(an interfaith) prayer that is universally accepted."²⁷

In creating a ministry model for the project, I found that I had unknowingly incorporated in my own context of hospital ministry to acute care patients on a BHU many of the characteristics of the prior ministry models in the literature discussed above. Genia's model, discussed by Popovsky, includes sharing feelings among the group, as do Gangi and Hirschmann. Popovsky's own model, as well as Gangi's and Hirschmann's use name sharing in practicing hospitality. Hirschmann clearly opens herself in reciprocal sharing with the patients in her engaged presence or *hineni*. Several of these models use indirect prayer or a standard (serenity) prayer. Clearly, however, these ministry models hold vestiges of a traditional medical model that operates outside the overt teaching of and affirmative working with God as present Healer. In not affirmatively centering God these models present additional challenges in connecting with the Holy One for brokenhearted patients in despair to whom God may seem very far away.

Mark Ellis, a self-described 'Jew of conscience' who lived among the poor and

²⁶ Gangi, "A Lifetime of Recovery," in Joint Commission for the Accreditation of Healthcare Organizations, "Provision of Care, Treatment, and Services (CAMH/Hospitals)," 2013, 6.

²⁷ Gangi, "A Lifetime of Recovery," in Joint Commission for the Accreditation of Healthcare Organizations, "Provision of Care, Treatment, and Services (CAMH/Hospitals)," 2013, 10.

oppressed in a Christian-oriented Dorothy Day House of Hospitality saw and experienced suffering and deep pain of repeated injury.²⁸ Moved by his experiences among the poor, oppressed, and dispossessed Ellis asked a justice-based question: "How can one speak about God amid suffering, especially the suffering of an innocent?"²⁹ This has been and still is a great challenge for chaplains working to effect renewal and restoration among the brokenhearted in BHUs.

In the proposed ministry model for voluntary spirituality group the hospitality activity of name sharing of several of the prior models is expanded. The single general announcement by a chaplain in the common room that spirituality group is starting is personalized to encourage a feeling in patients of being genuinely and personally welcomed. Along with this warm individual invitation to each patient the chaplain adds an assurance that spirituality group will be enjoyable.

In working to create an environment conducive to a fellowship of humility and sharing together in healing the model teaches incorporating a 'leveling activity.' One example of 'leveling' is the chaplain writing patients' names down, explaining this as a difficulty in remembering names. This works in presenting the chaplain as a person who has shortcomings. This aspect of the model makes very clear at the outset of group that the chaplain is not an emotionally aloof teacher who is going to give a lecture or sermon. Importantly, the teaching chaplain asks and carefully spells correctly every patient's first name, e.g., "Now Cathy, is your name with a K or a C?" Even one-of-a kind names must

²⁸ Marc H. Ellis, *Judaism ≠ Israel* (New York, NY: The New Press, 2009), 37.

²⁹ Marc H. Ellis, *Beyond Innocence and Redemption: Confronting the Holocaust and Israeli Power* (San Francisco, CA: Harper and Row, 1990), 179.

be perfectly spelled by the chaplain, because this indicates that every detail of who this patient is matters to the chaplain (and by extension, matters to God).

The model adds a requirement that patients commit to confidentiality as to personal matters and feelings shared in the group. This is all designed to build a trust community of persons who can bravely share inner thoughts and be cared for by the group. The model incorporates teaching by word/picture story themes in an affirmatively God-named, God-centered way rather than in the non-naming or indirect way set out in typical teaching on BHUs. The chaplain names God as Healer regardless of whether or not a patient initiates God-talk. The model records patients' comments in an affirming way on the board for consideration in the group sharing. This validates patients' thoughts and feelings as worthy to write down and be seen and considered by others. It bolsters the earlier teaching of name writing in declaring that the patients themselves are valuable and worthy to be seen and heard.

As in Hirschmann's model reciprocal sharing will take place because vulnerability in the chaplain in sharing encourages bravery of patient sharing. However, the proposed model goes beyond Hirschmann's model and affirmatively names God as Healer, Comforter, and Advocate. The model in this way directly teaches the crucial truth that God is present and engaged with the group as Hirschman names it: *Hineni*, "Here I am."

Empathetic listening by the chaplain will demonstrate this behavior for the patients. Patients practice and learn the altruistic activity of empathetic listening with each other. The chaplain encourages this competence by naming the patients' abilities for listening and other gifts for ministry. In this way the group is encouraged to become more encouraging and helpful to each other. This prepares patients for altruism in life out in the

world after they leave the hospital. Prayer will be named affirmatively and the chaplain will offer to teach patients to pray when they say they do not know how to pray. A patient volunteer will thus become able to pray for themselves and the needs of the group, recognizing and affirming the reality of presence of our involved, loving God. In all of these ways the model directly centers God, encourages God talk, and affirms fitness of patients to work with God altruistically. The model will affirm and teach intelligence and competency of the patients as capable and helpful listening persons. The model provides teaching and practice in talking with God in prayer. Unlike the prior models God is consistently named as present and engaged, *hineni with* the group.

Though several authors wrote of the positive nature of their work with psychiatric inpatients, none of the located ministry models in this context was supported with any kind of statistical research on effectiveness of these models in connection with their stated goals. This confirms the need for a ministry model in this context in which meeting of the delineated goals will be measured and findings concerning the effectiveness of the model can be presented through a statistical analysis. The paradigm for measuring the effectiveness of the model is a survey patients take both before and after attending spirituality group. The survey measures in seven questions patients' rating of 1-5 their: knowledge of the present, involved, and caring God; knowledge of self-worth; confidence of a good future life; and desire and ability to help others. This unreservedly God-centered replicable ministry model is supported by data. The hope is that it can be available in the form of a teaching resource for acute care psychiatric chaplains leading spirituality groups.

Evil as Experienced by Patients on BHUs, Viewed Through the Lens of Sociobiology

We are alive today as creatures who have successfully navigated the natural law of survival of the fittest. Charles Darwin later applied his named concept of natural selection to human beings and posited that it would influence human psychology.³⁰ Ayn Rand, a Jewish espoused atheist who suffered at the hands of Russian communists as a child has described it thus: "Animals survive by instinct. But humans survive by their own reason—as self-interested individuals...compassion (altruism) is the root of evil—serving others with no concern for one's own interests. The opposite pole is selfishness, which is the root of good."³¹ Rand's ruthless understanding of selfishness and selflessness does not hold up in looking at the basic survival skills that led to the survival of our species. We as "primitive humans survived the threats from animals of prey by banding together and defending each other (as in) today's more complex world we survive by taking care of our children rather than abandoning them, and by building an economy and political order that we may depend on."³² In this way we hold and pass on to our children genes allowing for both selfishness and 'geniality' or cooperative ability. These diverse traits lead to behaviors expressed in community not only for the benefit of our 'group,' but also as anti-social and destructive behavior against self and others, otherwise known as evil. Social biologists understand and teach the damaging nature of victimization by evil. However, evil or in a Hebrew understanding the 'evil inclination' (*yeser ha-ra*) that dwells in humankind makes possible formation and growth of human civilization even as

³⁰ James Waller, *How Ordinary People Commit Genocide and Mass Killing: Becoming Evil* (New York, NY: Oxford University Press, 2007), 143.

³¹ Glen Harold Stassen, "The Common Good Versus the Virtue of Selfishness," *Baptistic Theologies* 4, no. 2 (Autumn 2012): 29, 31, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

³² Stassen, "The Common Good," 33.

it presents a surmountable challenge for us as free agents who struggle against it. Our struggle against evil works goodness and competitive sweat equity in our world. Thomas Aquinas believed that evil is a privation of good rather than a thing in itself, that we and all things work against evil, and that evil can never destroy good entirely.³³

Thomism explains the benefit of our struggle towards goodness in opining, "a universe in which there was no evil would not be of so great goodness as our actual one...and it is better to have the combination of both (good and evil than only good)."³⁴ The evil we struggle against daily may take the form of oppression through injustice. This is demonstrated in persons a chaplain sees in an acute care BHU who have literally been emotionally wrecked by injustice at the hand of a person they should be able to trust. Looking into the face of the one sad person in front of you reflects a greater tragedy. Truly "a single act of injustice—cheating...(or) exploitation of the poor...is a deathblow to existence...a threat to the world."³⁵

Mark Ellis is a Jewish author and teacher who writes of hopes and dreams for a new way of understanding in the Holy Land. He lived among the poor and oppressed in a Christian-based Dorothy Day House of Hospitality. Ellis saw and experienced suffering and deep pain of repeated injury.³⁶ Moved by his experiences among the poor, oppressed, and dispossessed he writes: "How can one speak about God amid suffering, especially the

³³ Thomas Aquinas, *The Summa Contra Gentiles*, trans. English Dominican Fathers (London, UK: Burns, Oates, and Washbourne, 1934), 318, 325, 330.

³⁴ Jeremy Cohen, "Original Sin as the Evil Inclination: A Polemicist's Appreciation of Human Nature," *Harvard Theological Review* 73, no. 3-4 (December 1980): 496, 500, 512, 520, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

³⁵ Willard M. Swartley, "The Relation of Justice/Righteousness to *Shalom/Eirēnē*," from *Covenant of Peace: The Missing Piece in New Testament Theology and Ethics* (Grand Rapids, MI: Eerdmans, 2006), 32, accessed April 15, 2006, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

³⁶ Ellis, *Judaism ≠ Israel*, 37.

suffering of an innocent." In this understanding Ellis names a great challenge for chaplains working to effect renewal and restoration among the brokenhearted in BHUs.

Few would deny that evil exists. "In and of itself, the human capacity for evil is merely a fact."³⁷ Evil has many names and wears many faces. Evil works vulnerable persons into deep despair or Han. "Han reverberates in the souls of survivors of the Holocaust, Palestinians in occupied territories, victims of racial discrimination, battered wives, children involved in divorces, the victims of child molestation, laid-off (and exploited) workers."³⁸

The evil encountered by patients on BHUs is very prevalent and very real. Many have experienced domestic violence in childhood that lingers and festers. Absent forgiveness and actively moving forward as a freed self, abuse or oppression works in negatively emotionally crippling victims in young adulthood and mature life.³⁹ The violence experienced by patients on the BHU pervades our society. "Behind closed doors domestic abuse abounds—incidents per year in the United States alone are estimated at over 960,000...(Humanity's 'untransmuted self') has had 3.5 billion years of evolutionary training to sharpen its skills of self-preservation, to build its strength, to learn its perilous cunning. This...has been called the feral self."⁴⁰ Thus we exist currently in part because at our core we retain survival skills that can be expressed as personal and collective unsocial

³⁷ Richard H. Lowry, "The Dark Side of the Human Soul: Human Nature and the Problem of Evil in Jewish and Christian Traditions," *Journal of Ecumenical Studies* 35, no. 1 (Winter 1998): 100, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

³⁸ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of God and the Christian Concept of Sin* (Nashville, TN: Abingdon Press, 1993), 10.

³⁹ Bastiaan Van Elderen, "When Do We Forgive," *Calvin Theological Journal* 33 (1998): 174, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

⁴⁰ Bethany Sollereeder, "Evolution and the Problem of Suffering: From Survival to Love," *Christian Century*, September 17, 2014, 22, 24, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

lethal behavior. Our tragedy is our wreaking of havoc and hopelessness on those close to us as well as strangers we may never meet.

Rosemary Curran Barciauskas uses Chaim Potek's novel, *My Name is Ascher Lev*, to present the reality that non-conformity and the evil inclination resides within all of us comingling with the good. This acts to "sabotage our efforts at moral purity...(leading to the question: Where does evil come from...(seeing evil not as) a purely 'existential' or 'practical problem' if this is meant to deny that it has a theoretical dimension."⁴¹ Roger Gench connects our ignoring the plight of the immigrant and the poor in our midst, our disregard of everything and everyone that does not appear to suit our interests in the moment, with our abuse of the planet resulting in the current threat of global warming.⁴²

Yet despite our selfishness we are generous people who can act against self-interest to help another person. What Charles Darwin called natural selection in the elimination of the weak or survival of the fittest does not account for human altruism or kindness. "In the Darwinian model true altruism has no place...yet we possess mirror neurons in our brains that allow us to respond empathetically to the hurt of another person...we have been hardwired for compassionate action—the opposite kind of wiring natural selection (implies)."⁴³ Not only do animals benefit by selfish behavior, they and

⁴¹ Rosemary Curran Barciauskas, "The Primordial and Ethical Interpretations of Evil in Paul Ricoeur and Alfred Whitehead," *Modern Theology* 2, no. 1 (October 1985): 65, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁴² Roger J. Gench, "Jeremiah 8:18-9:3," *Interpretation* 62 (2008): 74, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁴³ Chuck Colson, "The Problem of Goodness: It's Not Just the Problem of Evil That Baffles the Secularist," *Christianity Today* 53, no. 12 (December 2009): 58, accessed April 15, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

we benefit working in relationship. Our success as well as animals' in cooperative behaviors can depend on building relationships of trust.⁴⁴

In addition to beneficial cooperative behaviors we share with animals, humans possess a natural override to our selfish survival instincts—a real choice in the course of our social behavior. "Biology is not determinative...its default (selfish instructions) may be overridden."⁴⁵ Humans are able and empowered as free agents to choose. A part of this override ability is reflected in our conscience, which inserts itself in selfish thought to give us pause in considering someone or something outside of ourselves. We are capable of self-examination of our motives and feelings in the deepest parts of our hearts and minds.

Hoffecker discusses the training of conscience and moral development that he characterizes as a traditionally long and arduous task replaced by the mind-altering drug 'soma.' This fictional drug alters the traditional orientation of humanity when combined with other conditioning devices in dystopian society. Soma effectively eliminates any need for conscience, which it renders unnecessary.⁴⁶ "Conscience is the human condition stripped bare, dancing to a primal beat...conscience is the interruption of history—for conscience's sake...the foundation of community."⁴⁷ Ellis sees conscience as basic to

⁴⁴ Joan Roughgarden, *The Genial Gene: Deconstructing Darwinian Selfishness* (Berkeley, CA: University of California Press, 2009), 11.

⁴⁵ Luther H. Martin, "Comparativism and Sociobiological Theory," *Numen* 48, no. 3 (2001): 303, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

⁴⁶ Andrew W. Hoffecker, "A Reading of Brave New World: Dystopianism in Historical Perspective," *Christianity and Literature* 29, no. 2 (Winter 1980): 57, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

⁴⁷ Marc H. Ellis, *The Heartbeat of the Prophetic: Exile and the Prophetic*, vol. 1 (Cape Canaveral, FL: New Diaspora Books, 2015), 340, 342.

being human in the way intended by the Holy One. "Conscience is the prophetic embodied. It embodies justice and compassion."⁴⁸

Among the most egregious breeches of decency and conscience in the history of humankind is the Holocaust. Ellis posits a lesson of the Holocaust in which many millions of Jews, in addition to disabled persons, Roma, and others were dehumanized and slaughtered by the Nazi killing machine. He warns: "We must eradicate ideologies which remove any human group from humanity."⁴⁹ In Nazi ideology this dehumanization took the form of "eradication on the bases of 'racial purity' and spatial expansion."⁵⁰ Basing dehumanization in the legal system moves forward its 'legitimacy' and encourages parallel action among persons under the law. The Nuremberg Laws were passed in codifying the isolation and stigmatization of the German Jews by forbidding to Jews sexual relations or marriage with non-Jews, swimming in public pools, owning radios, telephones, and typewriters, attending school, practicing medicine...falsely portraying Jewish citizens as "disloyal, destructive outsiders."⁵¹ This process operated within a huge propaganda effort justifying the divestiture of Jewish human rights on the basis that Jews as sub-humans possessed "lives not worthy of living."⁵² In codifying exclusion from society in these and other laws dehumanization of Germany's Jews and others rendered

⁴⁸ Marc H. Ellis, *Future of the Prophetic: Israel's Ancient Wisdom Re-Presented* (Minneapolis, MN: Fortress Press, 2014), 340.

⁴⁹ Marc H. Ellis, *Towards a Jewish Theology of Liberation: The Challenge of the 21st Century* (Waco, TX: Baylor University Press, 2004), 54.

⁵⁰ Doris L. Bergen, *War and Genocide: A Concise History of the Holocaust* (London, UK: Rowman and Littlefield, 2016), 91.

⁵¹ Bergen, *War and Genocide*, 92.

⁵² Bergen, *War and Genocide*, 159.

"evil and injustice...common and 'normal' (more plausible and easier to rationalize away) but also legalized."⁵³

In another genocide called 'the great catastrophe' a perceived "Armenian problem" ended in hundreds of thousands of Armenians being robbed, raped and killed in 1915 in an area that is now modern Turkey. The excuse for this slaughter came as ethnic Armenians were accused of siding with the Russians in World War I.⁵⁴ Another egregious example of genocide in a colonial context is the massacre of hundreds of thousands of Filipinos and Filipinas in the so called Philippine-American War of 1899-1905. A general being questioned about this slaughter answered in a way reflecting a then prevailing societal worldview in dehumanizing and destroying this population: "These people are not civilized."⁵⁵

Bergen writes of Auschwitz survivors' recollections that staying alive "both physically and in some deeper, moral way meant retaining an awareness of themselves as human beings."⁵⁶ In these camps the Nazis had a way to psychologically and later, legally infect their society by making their Jewish citizens into a scapegoat for German misfortunes. This was aided by economic devastation of post-World War I inflation resulting from imposition of crushing reparation payments and fiscal mismanagement.⁵⁷ Jews were an easy scapegoat to blame, having been viewed historically by many

⁵³ Steven C. Roy, "Embracing Social Justice: Reflections from the Storyline of Scripture," *Trinity Journal* 30 (2009): 17, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

⁵⁴ Paul Slopek, "Ghost Lands: A Century-Old Slaughter Still Haunts Armenia and Turkey," *National Geographic*, April 2016, 113.

⁵⁵ Dylan Rodríguez, "A Million Deaths?: Genocide and the 'Filipino American' Condition of Possibility," in *Positively No Filipinos Allowed: Building Communities and Discourse* (Philadelphia, PA: Temple University Press, 2006), 153.

⁵⁶ Bergen, *War and Genocide*, 234.

⁵⁷ Bergen, *War and Genocide*, 63.

Germans as an 'other' in German society. James Mischke, who sees witchcraft in Navajo society as an evil working against aggressive impulses, recognizes that such "infection by the scapegoat psychology" is able to bloom into incredible evil.⁵⁸ For the Nazis it provided a license "to kill, to rape, to create a world of prohibited feces-filthiness, without restriction...(in dehumanizing victims, quoting Holocaust survivor Elie Weisel): Bread, soup—these were my whole life. I was a body. Perhaps less than that even: a starved stomach."⁵⁹

Scientists look at evil and altruism exemplified in human behavior through the facts of our biology. Early on in the field of sociobiology there was a claim that genes have no significant influence on our behavior, but scientist Matt Ridley noted the growing understanding of the role of biology in human behavior: "(in 1999) after 25 years of studies in behavioral genetics that view is no longer tenable. Genes do influence behavior."⁶⁰ Richard Dawkins characterizes genes as "successful Chicago gangsters...(surviving)...in some cases for millions of years in a highly competitive world...(and exhibiting) ...ruthless selfishness...(though) there are special circumstances in which a gene can achieve its own selfish goals best by a limited form of altruism (in individual animals."⁶¹ Humans, for instance, can discuss ways of deliberately cultivating

⁵⁸ James A. Mischke, "Evil, Society, and Navajo Culture," *Anima* 8, no. 1 (Fall Equinox 1981): 34-35, accessed April 15, 2016, *ALTA Religion Database with ALTA Serials, EBSCOhost*.

⁵⁹ William H. Becker, "Questions Out of the Fire: Spiritual Implications of the Holocaust," *The Journal of the Interdenominational Theological Center* 10, no. 1-2 (Fall-Spring 1983): 24, in Elie Weisel, *Night*, trans. Stella Rodway (New York, NY: Avon Books, 1969), 63, accessed April 16, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

⁶⁰ Matt Ridley, *Genome: The Autobiography of a Species in 23 Chapters* (New York, NY: Harper Perennial, 1999), 306.

⁶¹ Richard Dawkins, *The Selfish Gene* (New York, NY: Oxford University Press, 1989), 2-3, 36-42.

"pure disinterested altruism—something that has no place in nature."⁶² Matt Ridley disagrees with the view that altruistic behavior is 'unnatural,' citing a tenet of the British scientist William Hamilton: "...people are instinctively nice to their children because their genes make them that way...because genes that do so survive—through the children—at the expense of genes that do not."⁶³ Our human social behavior is rooted deep in the human genes of our biology.

Steven Duffy illustrates misuse of biological tendency through use of social system language. "Often, a 'science' of human nature is invoked to legitimize reigning political and economic regimes: in totalitarian regimes, dissent becomes a mental abnormality; in apartheid regimes, interracial interaction becomes unnatural; (even) in free market regimes...self-interest...is genetically hard-wired."⁶⁴

John Haught sees many of today's scientists concluding that natural selection works not so much for the benefit of the fittest organisms, but in a way that preserves the shared genes that best retain our inclination to be cooperative and altruistic. He writes that natural selection works not so much to "preserve the fittest individual organisms (but) to preserve the most adaptive set of genes that allow a group or species to survive and reproduce."⁶⁵ Duffy discusses sociobiological ideas of Dawkins that our actions work to perpetuate not individuals or groups, but their genes, which compete to be passed on in perpetuity to the next generation.

⁶² Dawkins, *The Selfish Gene*, 200-201.

⁶³ Matt Ridley, *The Agile Gene: How Nature Turns on Nurture* (New York, NY: Perennial, 2003), 242.

⁶⁴ Steven J. Duffy, "Genes, Original Sin and the Human Proclivity to Evil," *Horizons* 32, no. 2 (Fall 2005): 213, accessed April 15, 2016.

⁶⁵ John F. Haught, *Making Sense of Evolution: Darwin, God, and The Drama of Life* (Louisville, KY: John Knox Press, 2010), 111.

(Like animals, humans practice) aggression, deceit, theft, exploitation, infanticide, cannibalism, political intrigue, serial murder and war...Such behaviors exist because they promote the survival and reproduction of those who perform them. They persist because natural selection for survival favors them. We ought, therefore, to view these behaviors as selfish...the price of survival and self-perpetuation of the genetic line. Even altruism is, perhaps, explainable in terms of selfishness and individual advantage.⁶⁶

Humankind demonstrates selfish behaviors to the ultimate extreme in actions of genocide, a social phenomenon transcending most cultures and many ages. "There is indeed a reptilian core in the human brain, a kernel of savagery surviving in us and tilting us towards subtle and not so subtle forms of selfishness (and) violence, if not controlled and channeled...It is not nature versus nurture, but nature via nurture."⁶⁷

We must work in, but are not prisoners of our biology. "Cruelty is all too common in society; it is not just a feature of some rare medical condition."⁶⁸ But resistance to evil in which persons are dehumanized and treated as objects is possible and has been repeatedly apparent in opposition to genocide imposed by a regime. Theo Makombe, a Methodist missionary, survived the 1994 genocide in Rwanda in which most of his family was hacked to death. He describes the scene: "Normal everyday people became bloodthirsty executioners. Neighbors killed neighbors, friends killed friends...Pastors and religious leaders lured thousands to their deaths through false promises of security...I was there, I saw it all. The great nations of the world...were watching. Some of them were even involved in the slaughter of innocent people."⁶⁹ It seems that normal human

⁶⁶ Duffy, "Genes, Original Sin," 214-215.

⁶⁷ Duffy, "Genes, Original Sin," 216, 225.

⁶⁸ Simon Baron-Cohen, *The Science of Evil: On Empathy and the Origins of Cruelty* (New York, NY: Basic Books, 2011), x.

⁶⁹ Theo Macombe, *The Race for Life: Memoirs of a Rwandan Genocide Survivor* (Mustang, OK: Tate Publishing, 1994), 159-160.

empathy is lost on very large segments of the population in cases of genocide. One people group actively participates in mass murder of an 'other' or ignores the killing, becoming enablers for mass murder. "The insight that empathy erosion arises from people *turning other people into objects* goes back at least to Martin Buber, an Austrian university philosopher who resigned his professorship...when Adolph Hitler came into power (thereby working personally at a high personal cost against the) chilling phrase: The path to Auschwitz was paved with indifference."⁷⁰

James Waller in his book on genocide and mass killing puts forward a case that "it is ordinary people like you and me who commit genocide and mass killing."⁷¹ Discussing the experiments of Stanley Milgram in which ordinary Americans who were paid a small fee to participate in an experiment obeyed authority in (believing they) administered electric shocks in increasing dosages up to the point of a lethal dose to 'learners' when they were styled 'teachers' in the experiment. "...65% obeyed the experimenter's orders that they shock, in steadily increasing magnitude, the learner to the point of maximum, perhaps even life-threatening punishment—450 volts...(They became nervous, protested), muttered 'let's stop it,' (but) most subjects persisted in their obedience to authority."⁷² Milgram explains this disobedience as a "common psychological process...centrally involved (in both in these experiments) and Nazi Germany events (demonstrating the) evolutionary bias (favoring) the survival of people who can adapt favorably to

⁷⁰ Baron-Cohen, *The Science of Evil*, 7, 174.

⁷¹ Waller, *How Ordinary People Commit Genocide*, 20.

⁷² Waller, *How Ordinary People Commit Genocide*, 109-110.

hierarchical situations and organized social activity...an 'agentic' state...in which inner conflict is reduced through abrogation of personal responsibility."⁷³

Three disengagement practices are necessary for perpetrators to make their reprehensible conduct acceptable and to distance them from the moral implications of their actions: First, moral justification exemplified in some 'worthy purpose' of 'purifying' the people group following 'us-them/the other' thinking. Second, disengagement involves dehumanization of the victims, who come to be seen as 'animals' or sub-human. This is aided by statements of those in authority, taking the form in indoctrination in Nazi schools and society that "Jews are contemptible and unworthy of human compassion."⁷⁴ Third, disengagement characteristically utilizes euphemistic labeling of evil actions, e.g. 'ethnic cleansing.'⁷⁵

This pattern was demonstrated by Philip Zimbardo in an experiment with Stanford University students labeled 'guards' who inflicted terrible cruelty on other students labeled 'prisoner.' This experiment helps us to better understand phenomena ranging from the shocking reported abuses by U.S. service personnel against military prisoners at Abu Gharib in Iraq and similar facilities, to organized genocides.

Yet, despite 'selfish' tendencies built into our biology resistance is possible. Students demonstrated incredibly brave resistance in the Rwandan genocide. Fighting men entered their classroom demanding that they separate themselves according to ethnicity "but the students refused, maintaining, 'We are Rwandans.' Frustrated, the

⁷³ Waller, *How Ordinary People Commit Genocide*, 113-114.

⁷⁴ Philip Zimbardo, *The Lucifer Effect: Understanding How Good People Turn Evil* (New York, NY: Random House, 2007), 11.

⁷⁵ Waller, *How Ordinary People Commit Genocide*, 202.

militia...launched an attack killing many of them...I hear these children saying to us Rwandans, 'You have messed this up and we are going to get it right.' These young children (who exhibited selflessness and were martyred for refusing to participate in genocide) are now Rwanda's heroes."⁷⁶

Pastor and teacher Dietrich Bonhoeffer offered resistance to the Nazis in World War II to the point of giving his life. Bonhoeffer left a teaching position in America to return to Germany during the war to work for good. He was killed in a Nazi prison just weeks before the end of the war. Standing on the "grounds of...truth, justice, goodness, and decency" Bonhoeffer found the courage to protest and refuse to cooperate with the regime he taught "had corrupted and grossly misled a nation and made the 'Führer' its idol and god."⁷⁷ We may style Bonhoeffer an exceptional person whose actions do not hold true generally. However, experiments show that even two year olds "voluntarily share valued resources with unrelated individuals when there is no cost to them in doing so...(but if reciprocal interaction by adults is absent) the extent of later helping by the children drops by half."⁷⁸ This demonstrates how modeling of friendly interaction and sharing resources influences young persons' helping and sharing behavior. This is not learning 'against biology,' but reflects the flip side of survival behavior built into our biology—thriving by reciprocal sharing. This reciprocal sharing is encouraged by a chaplain who becomes vulnerable in mutual sharing with a group of patients in need of emotional healing due to evil in various forms of abuse and oppression. The model also

⁷⁶ Marcel Uwineza, "On Christian Hope: What Makes It Distinctive and Credible," *America: The National Catholic Review* 214, no. 11 (April 4-11, 2016): 26.

⁷⁷ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Simon and Schuster, 1959, 1995), 17-18, 27.

⁷⁸ Paul Bloom, *Just Babies: The Origins of Good and Evil* (New York, NY: Broadway Books, 2013), 54.

encourages discussion on building protective resiliency and helping behaviors in working against further antisocial behavior encountered out in the world when patients are released from the hospital.

The literature contains exemplary teaching on resiliency as well as resistance to evil that is useful for all persons. Zimbardo teaches a 10-step process for behaviors increasing personal empowerment against evil encountered in societal life:

Learn to admit mistakes, be mindful of what is happening, take responsibility, look for group acceptance but value your independence, be aware of mischaracterization or wrong framing of issues, balance time perspective in past, present and future (don't just live/feel/respond in the moment), do not sacrifice freedom for an illusion of security, and know that you can oppose unjust systems.⁷⁹

Very frequently in the context of acute psychiatric care patients have been subjected to evil in forms including severe physical harm, sexual abuse, and bullying. Many of these patients come to the hospital as attempted suicides not possessing factors of 'resilience' which enable survival even in significant adversity: high self-esteem, a close bond with one competent carer, and a community of support.⁸⁰ These factors can be demonstrated with the result of initial emotional healing and personal renewal. The proposed ministry model teaches and was shown to increase self-esteem/hopefulness at a level of statistical significance in trust/safety covenant community of emotional healing. Further, the qualitative data generated by the model chaplains supports its efficacy in fostering unselfish caring and helping by patients who have experienced substantial suffering. This phenomenon is named by Ervin Staub as 'altruism born of suffering.' Persons who have

⁷⁹ Zimbardo, *The Lucifer Effect*, 454-456.

⁸⁰ Ervin Staub, *The Roots of Goodness and Resistance to Evil* (New York, NY: Oxford University Press, 2015), 119.

been victimized "want to help others and prevent others' suffering."⁸¹ An example in ministry is Theo Makombe, the Methodist missionary who survived the 1994 genocide in Rwanda in which most of his family was killed. Theo testifies philosophically that it was his suffering in this unimaginable tragedy that brought him to God and into altruism as a minister. He lives out the good news of Psalm 34:18, "The Lord is close to the brokenhearted and saves those who are crushed in spirit."⁸²

The proposed model works in covenant group with chaplain as carer, God-based word/picture picture story teaching, and prayer. BHU patients who have been victimized experience support, feelings of a stronger sense of self, and a greater capacity for empathy and a desire and empowerment to help others. The proposed ministry model as a "truth and justice process" for redemption of persons out of evil is designed to facilitate emotional healing in patients having lived through experiences of "both interpersonal and social violence."⁸³ The model presents a safe place and a group of trust actively centering in and with God as present and engaged Healer in an initial process of personal renewal for joyful life.

⁸¹ Staub, *The Roots of Goodness*, 272.

⁸² Macombe, *The Race for Life*, 206.

⁸³ Staub, *The Roots of Goodness*, 126-127.

CHAPTER SIX

PROJECT ANALYSIS

During a 35-50 minute 'spirituality group' on the acute care psychiatric ward or BHU, patients' viewpoints consistently changed dramatically from hopelessness to hope—belief in valued self and possibilities for a role and place in the world. Patients who came to spirituality group emotionally shattered and sometimes bearing marks of recent suicide attempts clearly began to believe during the course of the author's spirituality group that they really mattered as a person and could have a good life. The project resulted from the author's desire to create a concise replicable ministry model adaptable to any God-centered teaching for use by chaplains to initiate restoration of personal agency in 'brokenhearted' or emotionally wounded, damaged, and vulnerable hospitalized psychiatric patients.

As discussed, hospital chaplains have traditionally looked to medical models that historically tend to avoid incorporation of affirmatively God-centered teaching in spirituality groups on psychiatric wards/behavioral health units (BHUs). This traditional medical view has begun to change as studies by medical doctors such as David and Susan Larson find consistent associations between spirituality and patients' moral understanding, coping skills for emotional illness, decreased rates of suicide, lowered depression, and improved healthy behaviors. Contrastingly, patients' expressed detachment from God has been linked to increased "negative patient outcomes (such as)

increased risk of dying...e.g. 'Wondered whether God had abandoned me'—a 28%

increased risk of dying...(and) 'Questioned God's love for me'— a 22% increased risk."¹

Doctors Larson reported in 2003 positive findings of the medical and emotional healing effectiveness of incorporating spirituality in the healing regimen. In this they were questioning a long-established trend in mental healthcare. Despite the "reduced risk of suicide"...(and providing)...comfort and hope, for a sense of belonging, and the feeling of being loved and valued in the midst of their illness..." in some clinical BHU settings "chaplains and/or spiritual religious counselors are not even allowed to see psychiatric patients unless the treating physician writes an order for it."²

Rabbi Mark Popovsky in coordinating Jewish Chaplaincy at New York Presbyterian Hospital writes of the dearth of literature and findings on 'spirituality group' work in BHUs: "Very little has been written in the professional literature of pastoral care, psychology, psychiatry or social work assessing the outcome of (spirituality or spiritual issue discussion) groups, setting appropriate goals in establishing them, or discussing what makes them successful."³ This study follows these instructive clinical findings in testing a ministry model that affirmatively centers God and utilizes prayer in spirituality group for emotional healing of psychiatric patients in an acute care BHU.

¹ David B. Larson and Susan Larson, "Spirituality's Potential Relevance to Physical and Emotional Health: A Brief Review of Quantitative Research," *Journal of Psychology and Theology* 31, no. 1 (2003): 38, 40, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

² Larson and Larson, "Spirituality's Potential Relevance to Physical and Emotional Health," 38, 40, 42-43.

³ Mark Popovsky, "A Spiritual Discussion Group for Psychiatric In-patients," *The Journal of Pastoral Care and Counseling* 61, no. 1-2 (2007): 119, accessed April 15, 2016, *ATLA Religion Database with ATLA Serials, EBSCOhost*.

Methodology

This triangulated research study was conducted on the Behavioral Health Unit at The Christ Hospital in Cincinnati (TCH). The study examined the findings of three chaplains utilizing the ministry model (Appendix A) and a before and after teaching survey (Appendix B) in evaluating the responses of patients before and after spirituality group in which the ministry model was taught. These findings were compared with those of a control group who were taught grief recovery by a chaplain who avoided the ministry model, and particularly did not center God and did not utilize prayer. The author observed all the chaplains participating in the study to confirm that the two other model chaplains were teaching the model, and to confirm that the control chaplain was avoiding the model.

The basis of the model is affirmatively God-centered teaching. The model can accommodate any particular lesson a chaplain chooses to use provided that God is centered. The model is not a straight Bible study, nor is it a preaching time. The way to God in the model is at the discretion and in the teaching style of any chaplain who chooses to use the model. To give an example, by eliciting patients' positive feelings about themselves is one way to use the model teaching. In one 'teaching tool' the chaplain writes the topic on the board: Friendship. Then the chaplain asks the patients to think of a particular quality about themselves that would make them a good friend. The teaching chaplain writes each response on the board. Patients appear to enjoy seeing their comments written down, and become more and more forthcoming as the chaplain affirms the strength of the patients' named personal qualities for friendship. Typical responses include: "I'm a good listener," "I'm a compassionate person," "I'm a truthful person," "I

can be trusted." After a few positive responses almost every patient becomes brave enough to join in.

At this point the chaplain takes one of the responses and asks some hard questions about it, for example: "Trust is a very important quality of friendship. Can you define trust? The chaplain provides a definition: "Trust means that you can depend on someone to do a particular thing or act a particular way under a specific set of circumstances." An example is a person who acts completely differently when they have or have not been drinking alcoholic beverages. The chaplain then asks how this person can be trusted to act when sober? How can they be trusted to act when drinking? Patients typically will relate such trust 'under a particular set of facts' to their own behavior or to the behavior of someone who is their friend or family member.

Then the chaplain can ask about who their most dependable and very best friend is. Many times the patients directly name "God" or "Jesus." At this point relevant biblical passages can be discussed to strengthen the statement "God is my best friend." An example for fruitful discussion is Jeremiah 29:11, "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." The chaplain very rarely has to be the first group member to name God as best friend because one or all of the patients in the group name God as friend. At this stage, *the way God as friend* is explored, and often patients will witness and testify to each other in a caring and supportive way. The chaplain now has the opportunity to be an observer as *one or more patients begin to teach* for themselves and others in the group. The trust and support of hospitalized behavioral health patients who are strangers to each

other is very moving, and the presence of the Spirit of God is very close, to the demonstrated increased hopefulness of the patients and great joy of the chaplain!

To illustrate the flexibility of the model, I taught the friendship paradigm to youth in a Sunday school setting as well as their parents in a Bible study setting. The response and course of the group or class was remarkably similar to the course of spirituality group on the BHU at the hospital. Some of the most remarkable and interesting groups have been with persons who name themselves or are named by the chaplain or other patients as "intelligent" for a quality of friendship. This naming and affirming by writing it on the board for all to see can elicit very interesting class discussion. Clearly many patients on the BHU are highly intelligent, and are willing to open their big hearts too, once they hear from the chaplain and the participants that no one will be hurt in this group/class and begin to believe it. Patients become willing to name their strengths once they trust that they will not be hurt or ridiculed in this group.

Unfortunately many of the patients have been terribly mistreated and abused prior to admission to the hospital BHU. Many patients on the BHU have been violated by parents, coaches, or other persons in authority who should be completely trustworthy! Many of the patients are clearly very sensitive people who would love to be a friend and make friends, *if they can regain enough hope to try to trust again.*

In consideration of the damage that has occurred against this patient group as a whole, all participating chaplains underwent online ethics/human rights training in preparation for testing the vulnerable patient group. Additionally, the study design, goals and action plan for implementation was formally submitted to and approved by the Institutional Review Board (IRB) of TCH. Evaluation for approval as an acceptable study

for the hospital included ethical parameters for sensitivity to this patient group (emotionally ill patients on the BHU, some of whom have been abused).

Implementation

A total of 70 adult patients of various ages at the TCH behavioral health unit (BHU) took part in the study, which was run during regularly scheduled 35-50 minute spirituality class on weekdays over a six-week time period in 2016-2017. The study was run by by three chaplains teaching the model (Appendix A) and one chaplain teaching a control grief recovery class which did not center God. Patients who attended more than one day during the study filled out the pre and post survey (Appendix B) only one time.

Attendance in spirituality group is voluntary and patients were free to leave at any time. Patients who were aware of their name, were able to say 'yes' to non-hurtfulness and confidentiality, and were able to fill out the survey before and after teaching in spirituality group were included in the study. Chaplains filled out Appendix C concerning their observations of how patients developed during their groups. The author reviewed all of the qualitative research (written comments) and quantitative research (from the survey's numerical values before and after teaching) and coded all responses of chaplains and patients. The author analyzed all of the qualitative research and reviewed the quantitative research, forming preliminary conclusions as to the survey results, to be confirmed and evaluated for statistical significance by an expert statistician who was independent of any research participation in the project.⁴ The author then analyzed and coded the qualitative results and coded the quantitative results. Robert Kallmeyer PhD of

⁴ Participation and analysis by this expert independent of the research project was approved by the Dean of the doctoral program.

The Christ Hospital performed a statistical analysis of the quantitative research (numerical values of the before and after survey of Appendix B).

The author compared the results of the qualitative and quantitative research, which agree in support of the model teaching. There was a statistically significant increase in 'hopefulness' of patients as measured before and after the model teaching in spirituality group. Though not rising to a level of statistical significance, the model teaching also increased numerical valuations by patients as to 'relationship with God' and 'altruism,' supporting the results seen in the qualitative data analysis of chaplain impressions incorporating written and verbal comments of the patients.

Summary of Learning

Quantitative Research Analysis

All numerical survey data collected in the 70 patient surveys were analyzed in a quantitative analysis using Statistical Package for the Social Sciences (SPSS) Version 24 software.⁵ The author grouped the seven survey questions (see Appendix B) into three coded measurements, and the statistician confirmed that they were properly grouped as follows:⁶

1) *'Relationship with God'* included three areas of inquiry: "I feel that God sees me right now," "I feel that God cares about me right now," and "I feel that God will accompany me in my life journey."

⁵ The assumptions for all Independent Samples t-test were assessed using SPSS and all assumptions were met except the variances for the Difference Scores in Hopefulness were not equal. The p-value was calculated using the adjusted degrees of freedom to account for the inequality in variances.

⁶ The three statements in the Relationship with God measure had correlations of .827, .771, and .855. The two statements in Hopefulness had a correlation of .578. The two statements in Altruism had a correlation of .677. These values indicate moderate to strong relationships among the items on their respective measures such that they may be grouped together as a measure. F. Gravetter, L. Wallnau, and L. Forzano, *Essential Statistics for the Behavioral Sciences* (Boston, MA: Cengage Learning, 2014).

2) '*Hopefulness*' included two areas of inquiry: "I feel that *I matter as a person*, even if I do have some negative or sad emotional feelings (self-esteem)," and "I feel that I can have a good life (hope for the future)."

3) '*Altruism*' (or helpfulness) included two areas of inquiry: "I feel that I *want to* be a good listener to help a person who is sad, lonely, or brokenhearted," and "I feel that I *am able to* be a good listener to help a person who is sad, lonely, or brokenhearted."

The results for the quantitative analysis were as follows:

Table 1. Descriptive statistics for study measures

	Mean	Standard Deviation	Difference Score	SD
Control				
PRE Relationship with God	1.90	1.25	-.08	.51
POST Relationship with God	1.82	1.22		
PRE Hopefulness	1.45	.71	-.08	.37
POST Hopefulness	1.38	.65		
PRE Altruism	1.45	0.67	-.15	.49
POST Altruism	1.30	0.68		
Model				
PRE Relationship with God	1.86	1.13	-.23	.49
POST Relationship with God	1.63	1.10		
PRE Hopefulness	2.34	1.24	-.64	.97
POST Hopefulness	1.70	1.02		
PRE Altruism	1.81	1.00	-.31	0.77
POST Altruism	1.50	.84		

Table 2. Independent samples t-tests comparing means of pre/post difference scores for Control and Model: M=mean; SD=standard deviation; t=mean differences before and after the teaching divided by the spread (SD), yields t—converts to probability score, p.

	Control		Model		t	p
	M	SD	M	SD		
Relationship with God	-.08	.51	-.23	.49	-1.14	.258
Hopefulness	-.08	.37	-.64	.97	-3.64*	.001
Altruism	-.15	.49	-.31	.77	-.84	.402

* $p < .05$ is a statistically significant level ($\alpha = .05$)

Relationship with God: An Independent Samples t-test was conducted to compare the mean Relationship with God pre/post difference scores of patients receiving the Control ($M = -.08$, $SD = .51$) versus patients receiving the Model ($M = -.23$, $SD = .49$). Results did not show a statistically significant difference between the means of the difference scores, $t(72) = -1.14$, $p = .258 > \alpha = .05$. However, the model change results on 'relationship with God' before and after teaching did exceed this value for the control group result by approximately a factor of 3x, though this fell short of statistical significance. (A larger difference score indicates improvement according to the scoring paradigm, with the result of $-.08$ of a point for the control compared to $-.23$ of a point for the model).

Hopefulness: An Independent Samples t-test was conducted to compare the mean Hopefulness pre/post difference scores of patients receiving the Control ($M = -.08$, $SD = .37$) versus patients receiving the Model ($M = -.64$, $SD = .97$). Results showed a statistically significant difference between the means of the difference scores, $t(71.84) = -3.64$, $p = .001 < \alpha = .05$. The model teaching supports a finding of a statistically significant (8x) increase in 'hopefulness' as compared to the control ($-.08$ for the control to $-.64$ for the model teaching).

Altruism (helpfulness): An Independent Samples t-test was conducted to compare the mean Altruism pre/post difference scores of patients receiving the Control ($M = -.15$, $SD = .49$) versus patients receiving the Model ($M = -.31$, $SD = .77$). Results did not show a statistically significant difference between the means of the difference scores, $t(72) =$

-.84, $p = .402 > \alpha = .05$. However, the model results on 'altruism' (helpfulness) did exceed by a factor of approximately 2x the results for the control (-.15 for the control compared to -.31 for the model), though this difference fell short of statistical significance.

The p value of .001 in the statistically significant measurement of 'hopefulness' indicates that the likelihood of this increase being due to a random factor rather than resulting from the model teaching (as compared to the control teaching) is (only) 1/1000.

Qualitative Research Analysis

In the qualitative analysis three chaplains teaching the model noted in written comments patients' responses to the model. Each chaplain noted on a 'Post Group Summary for Chaplains' page (Appendix C) for each group session his or her impressions of how the patients developed during group. It was clear from the notes of all of the model chaplains that trust developed among the groups after God-centered teaching and sharing by the chaplains and the patients.

All chaplains reviewed the results of the model teaching in spirituality group under an examination of questions concerning: 1) relationship with God; 2) altruism (helpfulness); and 3) hopefulness. The question groupings from the Appendix B survey questions are the same as the groupings in the quantitative section above, with written responses coded according to these three areas of growth. The qualitative data were also examined for indications of how patients gained courage to trust in the group, marked 4) below. The qualitative data, as discussed below, supports the statistically significant quantitative finding of increase in 'hopefulness' following the model teaching. The

qualitative data also supports the quantitative noted increases in 'relationship with God' and 'altruism' which both fell short of statistical significance. The three model and one control chaplain results for the qualitative data compilation, numbered below per the above groupings, were as follows:

Model Chaplain D: 2) Clear development of altruism (helpfulness) is seen from Chaplain D's qualitative notes. In the process of 4) sharing and telling their life stories in group, multiple patients offered comfort and words of encouragement to each other, naming each other's strengths observed in group. Patients cried and offered tissues to each other as they shared feelings on life problems, for example, the impact of divorce.

3) One patient was "sullen and lethargic" but "became infused with energy and became an active participant in group after another patient shared insights and positive comments about him." Another patient told the group, "I've found a new friend," indicating both hopefulness and self-esteem. 1)/4) One patient comments: "I feel God as my strength." Another comments: "I was very comfortable and felt free and felt the love. The pastor said everyone will be safe and not judged."⁷

Chaplain D relates an illustrative anecdotal summary of the improved 3) self-esteem/hopefulness of a patient 'June' (not her real name). June was initially flat in her affect and quiet. Progressively while listening to the topic, she began to interact with the facilitator (Chaplain D). As the topic began to unfold, she was able to connect with her personal beliefs and increase her interaction with others. At one point in the session, as (Chaplain D) encouraged the group members to identify one strength, (another patient) who also had a flat affect, became very perplexed and stated, "I don't know of any

⁷ This comment shows the impact of one model instruction given by the chaplain at the beginning of group as a requirement for attendance: "No one will have their feelings hurt or be judged in this group."

strength that I have. I am very aware of what I can't do, but I will have to think for a while to find a strength." Within seconds, June replied to (this patient) stating, "Well, I can see clearly what your strength is. Every time you give feedback, (it) is so well thought out that I can tell you are very smart. It's obvious to me that you are an intelligent person. (The patient) broke into a slight grin for the first time in (group) and stated, "thank you." Simultaneously, June, pleased with her words of encouragement sat back with a grin and became more involved in the group. After this she began to demonstrate more vulnerability by sharing with the group areas in which she was struggling. (Chaplain D) asked the patient, "When you gave that feedback (to this lady), what change did you notice in yourself? June replied, "That made me feel good about myself that I helped someone else to see something good." (Chaplain D) then asked (the other lady), "How did that feedback affect you?" She replied, "I feel better about myself." Upon hearing this June then burst into a big grin and stated, "Wow, that makes me feel even better about myself!" (This supports patients' hopefulness growth in altruistic action).

Model Chaplain R: 2) Chaplain R's qualitative data also showed clear development of altruistic gestures in the group. Multiple patients "told personal stories to encourage each other," spoke of "being helpful to each other," and encouraged other patients "to help the others" (one mentioning kindness to strangers). Other comments include "using wisdom you have to help others," and "reinforced wisdom in each other" (encouraged each other as having something worthwhile and helpful for sharing). Chaplain R's anecdotal summary is instructive as to gaining ability to share altruistically and the resulting increase in self-esteem and awareness of God. One particular patient stands out to me who had been especially sullen in her mood throughout the first part of

the week, though she persisted in attending groups. Somewhat verbal, she nevertheless showed no sign of being able to focus on the subject matter for the group (and showed no motivation) for engaging (Chaplain R) or group members, before, during, or after group. When speaking she (exhibited) tangential thinking and speaking, leading (Chaplain R) to believe she was unwilling or unable to address the subject matter or the group's comments. On numerous occasions (Chaplain R needed to) remind her of the (group discussion and participation parameters). Eventually she would leave the group (and was thus unable to complete her part in the survey process...) However, she became less demonstrative in her speaking and more reflective in her mood, beginning to speak on the topic at hand and/or the comments made by others. The real change came when, in complementing her ability to share her wisdom with the group, she showed intentionality...looking at and listening to others, calculating how she might "help" them with their concerns and problems. She became an unofficial facilitator, encouraging others to share while pointing out how God was working in their lives and in the group to help each of them. She sometimes asked if the group might pray for individual members, which they agreed to do. The group then began verbalizing their recognition of her contribution, which she, in turn, found to be a boost to her faith in God and confidence in herself. 3) All of this indicates self-esteem/hopefulness as persons who have something valuable and worthy to say or to give to another person. Also, one patient commented in a hopeful and altruistic way: "You are all good people, and good things can happen!" Others stated: "I am improving." and "I feel better!" The group dynamic boosts not only individual awareness, but efficacy of the group as a teaching and a healing tool.

Multiple patients testified on the presence of God: "I feed on spiritual food," "I felt God's presence," and "This group made a difference—God was (here.)" Many patients thanked and several patients blessed the chaplain after group: "God bless you!" Multiple patients offered to pray for each other (1/4 God's presence and altruism).

Model Chaplain B: Chaplain B's qualitative data also shows development of 2) altruistic behavior in group, including: Helpfulness, working to help another patient, "I would break your rocks with a hammer/pull the thorns out/take a bulldozer and dig a ditch to drain your field!"⁸; Listening extremely attentively and empathetically, and nodding yes when various group members discussed what it means to be a good friend, e.g. encouraging each other, ("You can do it!"); listening in non-judgmental way; sharing; trust when it is safe to do so.

Altruism and 1) closeness to God ("Yes, God is here!" and "Jesus is my best friend, the Great Healer!" as well as the courage to trust—4) merge in multiple patients offering to pray for each other and suggesting holding hands to comfort each other and connect as they pray. One specifically asked for prayer for his drug addiction, and the group eagerly prayed for him. Another patient told the chaplain: "I know God is very near and I am ready to help others grow in faith," again demonstrating how the model elicits closeness to God and altruism in the model, along with the 1)/4) courage to trust God and others. Other patients declared: "God helps me, God will help you too!" and "If you trust God, He will never leave you!" Another feels the close presence of God: "God is very near! I feel the Holy Spirit's presence here right now!" Another patient testifies, "I felt the Holy Spirit in our group today!"

⁸ Reflects a picture story teaching of life—a 'field, or person's life' full of rocks or thorns (problems of life) or suddenly under water.

3) One patient who had been violent with a very low self-esteem gained knowledge of self-worth and hopefulness as described in Chaplain B's anecdotal summary. Chaplain B interviewed a patient hospitalized on the BHU for threatening to take her own life with a knife, practicing the model with her, using hospitality (asking if she could sit with her), "I assured her it would be safe to speak with me, she could feel better through talking, and I would not hurt her feelings. I did the 'friendship' teaching with her, discerning that she has the gift for listening ministry." This lady exhibited 'altruism through suffering' as she spoke about caring about others learned in the loss of her son through a heroin overdose. The patient was able to verbalize to the chaplain that she had been a good mother, she had tried very hard, and her son's death was not her fault. She spoke in the model's relationship of trust and safety that God was near and was very healing; she asked to pray and we prayed. She got up out of bed for the first time all day. The nurse told the chaplain this lady had been very anxious and unable to sit still, but during model talk she was very calm, responsive and attentive, testifying that she knows God has a way for her to have a good life. She agreed to eat and to take her medicine. It was a wonderful moment!

Another patient gained great hopefulness and increased self-esteem, stating a passion to become a pastor and to marry a nurse whom he loves. This is an explicit example of how the qualitative findings of the model agree with the statistically significant quantitative measurement of increased 'hopefulness' from the model teaching as compared with the control teaching.

Control Chaplain Y: Every patient on the BHU (like all people) has had some kind of loss and experienced some form of grief. Grief recovery teaching is helpful and

therapeutic for these patients in handling their losses, whatever these losses may have been. Chaplain Y taught a grief recovery group that avoided the model, e.g.: control teaching avoided overt extension of welcome; avoided any statement on non-hurtfulness and confidentiality of group; avoided reciprocal sharing by the chaplain with the patients; and avoided God-centered teaching, discussion and prayer.⁹

The author observed all of the other chaplains participating in the study. The control chaplain did show caring about the patients, calling them by name; lovingly validated patients' feelings; summarized patients' feelings and asked if she heard them correctly; praised the patients for powerful sharing; affirmed that we can hear each other, but no one knows exactly how someone else is feeling; suggested journaling feelings; and suggested sharing with people who are 'safe,' e.g. will not harm or violate you. However, this chaplain complied with the study design such that in the control group God was not mentioned as the Great Healer and the chaplain did not teach about God's love or pray in/with the group.

The control chaplain noted that the patients support each other's feelings and were polite and attentive to each other—2) exhibit altruism in supporting and validating each other). Clearly the support offered by the control chaplain encouraged the patients 4) to trust enough to share their feelings in the group. One patient declared that she was very glad she attended the group, and was grateful to Chaplain Y. Another wrote that the group had "opened my mind—I feel better." Another declared that the group was a "good experience." Another stated that the group taught him that "grief is a normal part of life."

⁹ The control used the following teaching: Definition of Grief; Grief Inventory and Discussion of Results of the Grief Inventory; Myths about Grief; Intellectual and Approval Comments; Short-term Energy Relieving Behaviors; and Misinformation, Accidents, and Illnesses.

Although God was not centered in group teaching by Chaplain Y, one patient wrote that the group had 1) "helped me find God on his path." Others commented, though not asked about God, that they had doubts or did not believe in God. Still others mentioned in a hopeful affirming way 3), that all persons are "children of God." (For believers, all of this God-talk confirms knowledge that God is near regardless of whether the chaplain overtly centers God in the group or not). Chaplain Y reports comments on patients 2) agreeing with each other empathetically in their times of feeling hopeless, and agreeing that "time heals," as opposed to "intellectualizing" the healing process. Patients expressed gratitude to each model chaplain and to the control chaplain for the group teaching and experiences repeatedly, verbally and in written comments.

Groups taught by all model chaplains as well as the control chaplain elicited at varying levels all of the measured responses: 1) closeness to God; 2) altruism; and 3) hopefulness. It is clear from the qualitative data that patients in all groups, in different ways, found courage to trust. Besides the chaplains' written record (qualitative data) of patients' progress in the measured areas, the model teaching elicited a statistically significant level of growth in 'hopefulness,' so crucial for BHU patients—many of whom have entered acute care just after a suicide attempt or expressing a strong wish to die.

The model's quantitative measurements of an increase in 'relationship with God' and 'altruism' (helpfulness) did not rise to a level of statistical significance. Possibly it could be more difficult for patients to realize and codify on the post-teaching survey that they are more aware of God as a caring presence or that they want to be or feel able to be altruistic (helpful) to another person. However, the repeated and varied chaplain descriptions of patients' God-talk and actual helpfulness to each other after spirituality

group (particularly after the model teaching) in the triangulated research paradigm supports the model as efficacious in patients' emotional healing in all three areas of testing.

The speed with which trust between chaplain and patient develops in spirituality group on the BHU is very surprising. For believing chaplains, God's presence is clear and can be depended upon every time. The model presented is just one efficacious way to shape a safe group of trust (covenant group) to promote emotional recovery on the psychiatric ward among brokenhearted patients. Importantly, I learned that even a chaplain's broken heart can be healed in covenant group in the presence of the Holy One.

Conclusion

The model is informed by and rests in the biblical good news of God's responsiveness to persons' cries for return out of exile and trouble. This is illustrated through a biblical analysis using the introduction and thanksgiving hymn of Psalm 40:1-4 and the Parable of the Great Banquet of Luke 14:12-24.

In an historical perspective the model seeks to incorporate *kenosis* or self-emptying worked by Jesus as he allowed himself to experience vulnerability in self-giving for the world. Teaching and reciprocal sharing in a vulnerable God-centering way works the mutual sharing of *koinonia* fellowship in the model. This fits within a continuity of missional tradition following Christ in true personal proximity and open spiritual connection with brokenhearted persons. Such work is illustrated in the total devotion shown in the lives and work of Basil and Dorothy Day. Their saintly work in

living ministry among the poor exemplifies the truth that richness of life lies not in earthly riches but rather in close fellowship relationship with God.

Liberation theologies of various *ethnos* or nations center God in moving persons out of poverty and despair into new, free, and hopeful life. God yearns to work hospitably in relationship with us in covenant group for emotional healing of the brokenhearted. Psychiatric inpatients are often brokenhearted as a result of oppression in the form of physical or sexual abuse by persons in positions of trust and authority. Through infliction of such abuse a person's innate self-value may become obscured and lost. Sociobiology provides explanations for such evil but also teaches that we have the capacity as well as the duty to resist evil as free agents working for good in the world.

Theoretically, the model was derived to center God rather than following medical and traditional recovery models in excluding God or viewing God tangentially in healing. Personal restoration for brokenhearted persons is a huge need in acute psychiatric care. True healing of the heart through God-centering in covenant group yields new fertile ground for renewed life in the Holy One. Even after experiencing evils of abuse and oppression persons who experience *koinonia* fellowship in spirituality group gain capacity to adopt healthy new practices for renewed and joyful life.

God yearns in a personal and loving way to restore those who know God but are crying out in fear, even near a place very near death itself. God's grace extends equally to persons outside the elite on the fringes of society. Grace extends to those who do know God as well as those who do not yet know God. Grace for inclusion extends to all persons out of relationship with the Holy One. As we cry out in fear or pain our God sees, hears, and

actively works to restore us out of distance and into membership and belonging as God's people. Faith in this restoring work of God sings out in the Hebrew Bible:

I waited patiently for the Lord; he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God. Many will see and fear the Lord and put their trust in him. Blessed is the one who trusts in the Lord, who does not look to the proud, to those who turn aside to false gods (Psalm 40:1-4, NIV).

Like the psalmist, patients who experience the Spirit's restoring love regain a capacity for joy and begin to praise God. In renewal of their known self, they begin to yearn to help and bring new hope to others. Like the psalmist who witnesses while still in the pit, psychiatric patients parallel the very persons Luke portrays in his gospel as 'the poor' who are valuable in the eyes of Christ. In Luke Jesus teaches that marginalized persons excluded by society are valuable persons who must be included in present and eschatological feasting and completely welcomed in as equals in fellowship.

Liberation theologies spring from the knowledge of a loving restoring God. They teach that the church must exemplify in mission a 'preferential option for the poor' that Jesus lived out in his earthly life. In the context of psychiatric acute care, patients present themselves to teaching chaplains as brokenhearted emotionally impoverished oppressed/victimized persons. Their exclusion may be societal, familial, or individually rooted. No matter what the cause, God works emotional healing and empowerment for renewed life through a trusted chaplain as God's representative in a covenant/trust group.

The love of Christ for all those who suffer is a powerful love for all time. Poor, oppressed, and marginalized people today follow in the footsteps of those who loved and followed Yahweh and Jesus in biblical times. Then and now, authentic non-judgmental love yields bravery for openness that brings emotional healing in God-centered

fellowship community. The powerful restoring love Jesus lived out among the poor is very present still today in the healing love of the Holy Spirit, the present Advocate and Comforter God provided for us. The palpable presence of the Holy Spirit in covenant group reflects the healing love of Jesus as He walked among us as one of us.

The banquet image of Luke 14 is a tool for imagining a new celebratory way of table fellowship and worship fellowship intended for complete inclusivity. This means inclusion of all types of 'undesirable others' who were not originally invited to the banquet. Beyond the usual ignored ones a host is instructed to go against instincts to look for guests in hedges who have no home. Even those persons who are mired in pits are to be restored back into self and into community.

This pattern of restoration, joy, praise, and reaching out to neighbor is paralleled remarkably in the work of the Holy Spirit on the psychiatric ward by patients in great emotional pain. Even though thousands of years separate the near death of the psalmist's pit and the modern psychiatric patients' pits of emptiness and despair, our God is the same forever-present engaged Restorer God. This restoration into relationship with God and into place in community is today's 'land' gift of purchase and place for renewed living. God works in missional renewing grace with persons who are in fully present engaged fellowship together. This complete engaged presence is named in the Hebrew *hineni*, 'Here I am'. In the ministry model the chaplain witnesses to the present Holy Spirit making known that God is also present *hineni*, working actively in renewing and healing persons out of brokenheartedness into greater hope for new life.

Psychiatric patients can be believers who for some reason have experienced a lapse in faith and community belonging. Some patients alternatively are 'others' who have

never known God at all. Through either the lapse or the lack, persons land in custodial care through some sinful way of destruction by someone close to them or occasionally by their own actions. Very often this involves sin of sexual abuse, or alcohol or drug abuse. Many times these persons have lost any sense of self-worth in being 'thrown away' by their destructive or abusive families. This often occurs in patients' childhoods through physical, sexual, and/or emotional abuse or neglect. Patients often have turned away from God and avoid connection with anyone due to a fear of some new painful rejection. In the context of proclaiming the good news to psychiatric patients in despair in a God-centered spirituality group, a group dynamic of a growing fellowship 'in the Spirit' arises as God works in restoration and renewal, pouring in new hopefulness among the brokenhearted.

God sees, hears, and comes near to persons trapped in pits, in back alleys, and on psychiatric wards. God is the present Healer and Renewer who moves powerfully down into pits, behind garbage in back alleys, and around sharp thorny places in remote hedgerows. The Holy Spirit powerfully fills small pokey cell-like hospital rooms on psychiatric wards with God's great presence, rescuing and restoring lost beloved ones from the pit of despair. It is our task as ministers of God to work to restore these 'poor' to community, but we do not work alone. Our Comforter the Spirit of God fills chaplains with restoring love and power all along the way.

Illustrative of Jesus' instructions to Peter to *póimano* (pastor/tend) as well as *bóska* (feed) his lambs (John 21:15-16) are the life's work of Basil and Dorothy Day. These saintly persons entered voluntary material poverty for the sake of renewal of life among the oppressed and victimized poor. This freeing work is exemplified in theologies

of liberation among Amerindian peoples, Jews, and Palestinians who have also been victims of staggering and cruel oppression.

Reverend George Tinker and Father Gustavo Gutierrez write of their own respective Amerindian peoples. They work in theologies of liberation centered in changing the actions and worldviews of oppressor peoples, and demanding change in the cause of justice. Expectations of the traditional 'poor' are also renewed, in gaining new understanding of themselves as worthy—realizing that *they too* are persons to whom God yearns to draw near.

In changing oppressive worldviews to those of value, equality, and free agency, oppressed and victimized persons gain a way to return to real personhood. Both Tinker and Gutierrez teach continued examination and reevaluation of ancient biblical worldviews of divine right of conquest of an 'other' people, and their lands and property. Liberation theology as taught by these men of God also purges oppressive modern beliefs of superiority of particular races or cultures exemplified in colonialism. In this way, their liberation theologies affirm all peoples and teach value and free agency for everyone.

No person or people is an 'other.' Teacher and theologian Marc Ellis, a self-described 'Jew of conscience' and Naim Ateek, a Palestinian Christian priest who longs for peace in the Holy Land also live deeply in liberation theologies. They see the problem of oppressor and oppressed in a reciprocal way. These theologians highlight specific moments in history in which under changed circumstances an oppressed person or nation can become the oppressor. One example is Israel as a people gravely oppressed under Nazi Germany. A complete picture requires examination of the oppressive conduct of the State of Israel against Palestinians. For instance, in the early days of its nationhood Israel

cruelly and needlessly depopulated and in one case destroyed small Palestinian villages.

Ellis and Ateek teach that the oppressed must take great care in not becoming an oppressor when circumstances change and the formerly oppressed one acquires free political agency. Both groups will continue to struggle until they find a way to live as free agents together in the Holy Land in peace, *shalom*.

Living in community may present challenges to individuals' survival. Though our first instinct may be self-preservation, we as "primitive humans survived the threats from animals of prey by banding together and defending each other...(as) in today's more complex world we survive by taking care of our children rather than abandoning them, and by building an economy and political order that we may depend on."¹⁰ In this way we hold and pass on to our children genes that confer in us as a species both selfishness exemplified in self-preservation at all cost and 'geniality' or cooperative efforts. This selfishness and cooperation are expressed divergently in community. By retaining our selfish 'survivor' genes we hold on to capacity for selfish behaviors that can surface in our interpersonal relationships depending on our circumstances. While selfishness can benefit us as individuals it can also work harmfully as anti-social behavior otherwise known as evil.

In the context of a 'spirituality' participatory teaching class on a psychiatric ward many patients are the victims of terrible cruelty such as rape, beatings, and humiliations of every description. In a ministry model of emotional healing built in four components of hospitality, covenant group, God-based teaching and group prayer, God consistently works initial healing of the brokenhearted. Further, patients are renewed in 'self' (capacity

¹⁰ Glen Harold Stassen, "The Common Good Versus the Virtue of Selfishness," *Baptistic Theologies* 4, no. 2 (Autumn 2012): 33, accessed April 15, 2016.

of active agency) and experience a new or renewed connection with God. As self is reacquired and known the Spirit works supernatural healing in covenant community patients grow in hopefulness and begin as our present healing God intends to act altruistically in unselfish helping. Altruism blooms naturally when patients are nurtured in the presence of the Holy Spirit. In this work the chaplain too is soaked in the Spirit, filled with love, given new sight. In these moments Christ can truly be seen in the amazing beauty in every face and in the wisdom spoken by persons who earlier had felt worthless, unseen, and unheard.

We are alive today as creatures who have successfully navigated the natural law of survival of the fittest. Clearly evil or in a Hebrew understanding the 'evil inclination' (*yeser ha-ra*) that dwells in humankind makes possible formation and growth of human civilization even as it presents a surmountable challenge for us as free agents who struggle against evil in ourselves very personally and in our wider world.

In creating a ministry model for the project, I found that I had unknowingly incorporated in my own context of hospital ministry to acute care patients many of the characteristics of the prior ministry models in the literature for this context. Several prior models include name sharing in practicing hospitality. Several models include sharing feelings among the group. One includes reciprocal sharing with the patients in a chaplain's empathetic listening understood as 'engaged presence' with her group or *hineni*, 'here I am.' Several of these models use indirect prayer or a standard (Serenity) prayer. Yet clearly these ministry models hold vestiges of a traditional medical model that operates outside the overt teaching of an *affirmative working with God* in healing. Crucially, this ministry model teaches directly naming the present engaged Healing God.

The hope of this work is that the unreservedly God-centered easily replicable ministry model will be made available as a concise teaching resource for acute care psychiatric chaplains leading spirituality groups. This can take the form of traveling to institutions such as hospitals to teach the model to chaplains and allowing chaplains to observe the teaching in an actual spirituality group. Chaplains can then meet to further refine the model for further teaching. The model is adaptable for teaching 'brokenhearted' persons anywhere in the world, provided that local chaplains incorporate local norms in order that the God-centered teaching is *culturally sensitive* to the particular venue of use. The author wishes to teach directly against automatic replication of the model as described without cultural sensitivity applying in each place and for each particular group of people in which it is used.

The model can be easily shown on a one-page resource similar to Appendix A for distribution to hospital chaplains teaching spirituality group or similar groups. Further, the usefulness of the model should extend to all persons in various kinds of trust groups, because all persons may become 'brokenhearted' at some stage in their lives including prisoners, teens, families going through a death or divorce—the list goes on and on.

Through the proposed model, in the company of God and a teaching chaplain (God's representative) who are closely and presently engaged, as Hirschman names it—*Hineni*, (Here I am!) brokenhearted persons in all walks of life can experience in covenant group increased hopefulness through God's initial renewal/emotional healing, bringing blessings of greater love of God, self and neighbor. In the model's demonstrated increase in hopefulness among the brokenhearted, we hear Dorothy Day testify for us:

*They have been removed from the ranks of the hopeless.*¹¹ Praise God!

¹¹ Dorothy Day, *House of Hospitality* (Huntington, IN: Sheed and Ward, 1939, 2015), 281-282.

APPENDIX A

MODEL FOR SPIRITUALITY GROUP ('SG')

Ministry Model for Spirituality Group ('SG')

(Hospitality/Value of patients)

1) Friendly discussions in common room with patients; inviting them to SG; assuring patients that SG is supportive and enjoyable; Welcoming patients to group; inviting them to take a seat; Chaplain smiles and makes positive statement (enforcing patients' value) to the effect of "It's great that you're here!" Chaplain introduces him/herself as "Chaplain XXX."

(If replicating study, do not yet ask patients' names. **ADMINISTER SURVEY (pre-group)**).

2) Chaplain asks patients for their first names, followed by any kind of 'leveling' action, e.g. "I have to write your names down, I'm just no good with names," to show relatability.

(Covenant Group)

4) Chaplain states that this is a 'covenant group.' Asks if anyone knows what that is. Discussion that 'covenant group' requires 'safety' and 'trust,' (treating each person with respect) and confidentiality (what is said in here is not repeated outside this room). Chaplain asks each person to agree to abide by terms of covenant group. Offer to see any person privately after class who does not agree (verbally or by nodding). *

5) State the topic for the day (or offer a choice) and ask if this is agreeable to everyone. State that this is like a college class and everyone is encouraged to contribute to the discussion. Teach the class on the chosen topic. God is centered in discussion on topic, though this ideally may be later in the teaching rather than at the beginning so the patients understand God's presence for themselves before God is actively taught. In reciprocal sharing, the chaplain names some gray areas and becomes vulnerable by sharing his/her experiences/feelings too.

(Empowerment for altruism/capability to help others)

6) Near conclusion of group Chaplain watches for patients who want to help each other as encouraged by the topic's discussion and/or picture stories. Chaplain discusses and encourages empathy/empathetic listening, and names patients' apparent 'helping' gifts.

7) Ask if anyone would like to lead prayer, ** and offer to assist/help the prayer volunteer (this sometimes becomes an opportunity to teach patients how to pray). Ask for specific petitions anyone would like for the group to bring to God

8) Prayer - First ask if a patient would like to pray, or teach prayer if asked; pray (then if replicating study **ADMINISTER SURVEY post-group**.) Offer to stay and speak privately if anyone wants to continue talking.

Thank the patients: "Thank you for coming to spirituality group!"

*No one declined to agree to conditions of covenant group

**No one declined or objected to prayer

APPENDIX B

SURVEY QUESTIONS FOR MINISTRY MODEL

Please consider the following questions and circle number:

- 1** if you ***strongly agree*** with the statement
- 2** if you ***agree*** with the statement
- 3** if you are ***uncertain***
- 4** if you ***disagree*** with the statement
- 5** if you ***strongly disagree*** with the statement

	strongly agree		uncertain		strongly disagree
I feel that <i>God sees me</i> right now	1	2	3	4	5
I feel that <i>God cares about me</i> right now	1	2	3	4	5
I feel that <i>I matter as a person</i> , even if I do have some negative or sad emotional feelings	1	2	3	4	5
I feel that God will accompany me in my life journey	1	2	3	4	5
I feel that I can have a good life	1	2	3	4	5
I feel that I <i>want to</i> be a good listener to help a person who is sad, lonely, or brokenhearted	1	2	3	4	5
I feel that I <i>am able to</i> be a good listener to help a person who is sad, lonely, or brokenhearted	1	2	3	4	5

Comments on my experience in Spirituality Group (**post group only**, optional. Continue comments on back if necessary)

THANK YOU FOR YOUR PARTICIPATION!

APPENDIX C

POST-GROUP SUMMARY FOR CHAPLAINS

Chaplain_____ No. of patients_____ Date_____ Teaching Tool_____

1) Record notable impressions of group dynamics or how patients develop during group:

2) Did I observe patient behavior evidencing strength and will to reach out of self and into another patient in the group? Discuss signs of any empathetic or helping behaviors including but not limited to the following:

A) Patient(s) *focuses closely on another person* attending group who appears to be in or verbally expresses emotional pain.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

B) Patient(s) *offers to help another group member* in any way.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

C) Patient(s) *encourages* another group member in any way.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

D) Patient(s) *offers advice* to another group member.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

E) Patient(s) *expresses emotional connection* with another group member's emotions.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

F) Patient(s) *exhibits some other caring behavior* towards another group member.

If one or more patients exhibited the empathetic or helping behavior above, how many?___ and please describe the behavior(s).

(Model chaplains also asked post-group about feeling God's presence/courage to trust)

APPENDIX D

CONCISE RESULTS OF QUANTITATIVE STATISTICAL ANALYSIS

Table 1. Descriptive Statistics for study measures

	Mean	Standard Deviation	Difference Score	SD
Control				
PRE Relationship with God	1.90	1.25	-.08	.51
POST Relationship with God	1.82	1.22		
PRE Hopefulness	1.45	.71	-.08	.37
POST Hopefulness	1.38	.65		
PRE Altruism	1.45	0.67	-.15	.49
POST Altruism	1.30	0.68		
Model				
PRE Relationship with God	1.86	1.13	-.23	.49
POST Relationship with God	1.63	1.10		
PRE Hopefulness	2.34	1.24	-.64	.97
POST Hopefulness	1.70	1.02		
PRE Altruism	1.81	1.00	-.31	0.77
POST Altruism	1.50	.84		

Table 2. Independent Samples t-tests comparing means of pre/post difference scores for Control and Model

	Control		Model		t	p
	Mean	Standard Deviation	Mean	Standard Deviation		
Relationship with God	-.08	.51	-.23	.49	-1.14	.258
Hopefulness	-.08	.37	-.64	.97	-3.64*	.001
Altruism	-.15	.49	-.31	.77	-.84	.402

* $p < .05$; ($\alpha = .05$)

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